Hans Sanders Mortimer

A SHORT

VIEW

OF THE WHOLE

SCRIPTURE HISTORY:

WITH

A CONTINUATION of the JEWISH AFFAIRS from the OLD TESTAMENT, till the TIME of CHRIST;

AND

An Account of the chief PROPHECIES that relate to HIM:

Repreſented in a Way of QUESTION and ANSWER.

ILLUSTRATED WITH

Various REMARKS on the Hiſtory and the Religion of the PATRIARCHS, JEWS, and CHRISTIANS, and on the *Laws*, *Government*, *Sects*, *Cuſtoms*, and *Writings* of the JEWS; and adorned with FIGURES relating to their Camp, Tabernacle, and Worſhip.

BY I. WATTS, D.D.

K

THE EIGHTEENTH EDITION.

LONDON:

PRINTED FOR C. DILLY; W. J. AND J. RICHARDSON; F. AND C. RIVINGTON; G. WILKIE; T. N. LONGMAN; OGILVY AND SON; J. WALKER; VERNOR AND HOOD; POTE AND WILLIAMS; LEE AND HURST; AND T. WICHE.

1798.

BRITISH MUSEUM

THE

PREFACE,

SHEWING

THE DESIGN OF SUCH A SHORT VIEW OF SCRIPTURE HISTORY, AND THE ADVANTAGES OF IT.

THE *Holy Scripture* is divided into Two Books, which are commonly called the OLD TESTAMENT and the NEW. And as each of theſe Books contain ſeveral Articles or Propoſitions which God has revealed to Men for the Direction of their Faith and Practice in the ſucceſſive Ages of the World; ſo there are ſeveral Hiſtories contained in them, or Narratives of the Lives and Deaths of Men, of the Affairs of Nations, and eſpecially of the Tranſactions of God with Mankind.

Some Knowledge of theſe hiſtorical Matters is neceſſary and uſeful, in order to obtain a more clear and full Acquaintance with the Principles of our holy Religion, as well as to aſſiſt and engage us in the Practice of it by way of Motive. It is the Hiſtory all along introduces the peculiar *Doctrine* and *Duties*; and all the latter Revelations of the Mind and Will of God, relating to Religion, have ſome Connection with and Dependence upon the Events which went before.

The very Goſpel of CHRIST conſiſts partly in the Hiſtory of his Life and Death; nor can the other Part of it, namely, the Doctrines and Duties, be ſo well underſtood without ſome Knowledge of the Law of *Moſes*, the Ceremonies of the Jews, the Religion of the *Patriarchs*, and the Tranſactions of God with *Adam*, the firſt Father of all Mankind.

The great and bleſſed God at one ſingle View ſurveys all his own Works and Deſigns, from the Beginning to the End of them; and every Part of his grand Scheme ſtands in a delightful Harmony with the reſt. He has ordained all his more early Dealings with Men in ſuch a Manner, as to let in divine Light by ſeveral Gradations upon a dark World, and to lay a happy Foundation for its lateſt and beſt Revelation made by his own *Son*, and his *Apoſtles:* and in many Caſes the former Laws, Ordinances, and Tranſactions, are evidently deſigned to prefigure and ſhadow out, as well as to introduce thoſe which follow. *Adam*, our firſt Father, by whom *Sin and Death were brought into the World*, was a Type or Figure of *Jeſus* the ſecond *Adam*, who brought in *Righteouſneſs and Life*, Rom. v. 14. 1 Cor. xv. 21, 22, 45, 49. The Law of *Moſes* was a *Shadow of the good Things which were to come*; but the Body and Subſtance of theſe Bleſſings was given us by CHRIST our Saviour, *Col.* ii. 17. *Heb.* x. 1. And it is certain we may obtain a more extenſive and complete Knowledge of Chriſtianity, by our Acquaintance with the ſacred Affairs of *Adam* and *Noah*, of *Abraham* and *Moſes*, and the Sons of *Iſrael*.

Beſides, it is the Hiſtory of the Bible, which hath conveyed down to us the Knowledge of thoſe *Miracles* and divine *Wonders* which have been wrought by the Prophets, the immediate Meſſengers of Heaven, to prove that they were ſent of God: It is in this Hiſtory we read thoſe *Prophecies* of Things to come, together with the Accompliſhment of them, which ſtand in a beautiful Connection from the Beginning of the World to the Days of the *Meſſiah*. All of them join to confirm our Faith in the ſeveral Revelations of Religion which God has made to the Sons of Men;

Men; and all concur to eſtabliſh the laſt and nobleſt Scheme of Religion, that is, *Chriſtianity*. Thus the very Hiſtory of Scripture has a powerful and rational Influence to eſtabliſh our Belief of the Goſpel, and to make us Chriſtians upon ſolid and reaſonable Grounds.

I add yet further, that in the hiſtorical Part of Scripture we read the holy *Laws of God*, exemplified in the Life and Practice of good Men in ſeveral Ages of the World: and when we ſee the Rules of Religion copied out in the Words and Actions of our Fellow-Creatures, it renders the Performance of them more practicable and more delightful to us. While the Word of Command ſtands in the Law to require our Obedience, the actual Obedience of our Fathers to thoſe Commands recorded in the Hiſtory invites our Imitation, and makes the Work more eaſy.

To conclude: We find not only the *Precepts* but the *Sanctions* of the Law of God exemplified in the Narrative of Scripture. How often do we read the Promiſes of God fulfilled in the Rewards of the Righteous, and his Threatenings executed againſt wilful Tranſgreſſors? Theſe Things ſet the Government of God before our Eyes in a ſtronger Light; they ſhew us that his Words of Promiſe and Threatening are not empty Sounds; and make it appear with ſenſible Conviction, that he will certainly reward, and that he will as certainly puniſh. The many wonderful Inſtances of a Divine Providence which concerns itſelf in the Affairs of Men, and which are recorded in the Word of God, have a natural Tendency to awaken our Fear of ſo great and glorious a Being, and to encourage our Hope and Truſt in him. In a Word; the Perfections of God, whereby he made and governs the World, are ſet before our Eyes by the *Scripture Hiſtory* in

ſuch divine Colours, as give us a more awful and amiable Idea of God himſelf, than any Words of Deſcription could have done, without ſuch an hiſtorical Account of his Works of Nature, Grace, and Providence.

Since then it appears, that ſome Knowledge of the Hiſtory of Scripture is neceſſary and uſeful to every one among us who would know and love God, and be a Partaker of his Favour, the next Thing to be enquired is, how this Knowledge may be beſt attained? How ſhall Perſons, whoſe Capacity is weak, or who have little Time to employ on theſe Subjects, be led in the ſhorteſt and eaſieſt Way to a competent Acquaintance with the ſacred Hiſtory? And how ſhall thoſe who are young in Years, be trained up in the plaineſt and moſt allurIng Manner to ſome Knowledge of theſe important Affairs, till their growing Age and further Advantages, ſhall give them a more extenſive and capacious View of all the Tranſactions between God and Men recorded in Scripture?

The BIBLE itſelf is a very large Book, and tho' it ought to be read (at leaſt many Parts of it) by Perſons of all Characters and Conditions, yet the reducing of the ſeveral Things contained in it to a ſhort and narrow View, by Way of Abridgment, is ſo exceeding *uſeful*, that I had almoſt called it *neceſſary*, at leaſt for Youth, and for Perſons in the lower Ranks of Life, who have fewer Conveniencies and Advantages of Knowledge. I have made this ſufficiently evident with regard to the Doctrines and Duties of Religion, in my *Diſcourſe concerning the Compoſition and Uſe of Catechiſms*, to which I refer my Reader: And the ſame Argument will hold good with regard to the *hiſtorical* Part of Scripture. There I have ſhewn particularly how needful it is to collect the great Articles and Rules of our Religion,

ligion, which lie ſcattered up and down in the Bible, into a ſhorter Scheme for the Uſe of younger Underſtandings; and I have given my Reaſons alſo, why the Catechetical Method of *Queſtion* and *Anſwer* is preferable to all other Methods of Inſtruction; and I need not repeat the ſame Things here, with regard to ſacred Hiſtory.

It is proper the Reader ſhould know, that at the End of the *Hiſtory of the Old Teſtament* I have inſerted *one Chapter*, wherein the Jewiſh Affairs are continued from the Time of *Nehemiah* (where the ſacred Writers end) down to the Time of Chriſt and the Goſpel. This is borrowed from the beſt ancient Writings we have of theſe Events, namely, the Books of *Maccabees* in the *Apocrypha*, and the Hiſtory of *Joſephus*, though I am greatly indebted alſo to Dr. *Prideaux's Hiſtorical Connection of the Old and New Teſtament*, wherein theſe Narratives are ſo happily reduced to a Chronological Order, and embelliſhed and improved with many valuable Hints from Heathen Hiſtorians.

And to render the Work yet more uſeful in theſe Days of Infidelity, I have added *another Chapter*, which I call a *Prophetical Connection between the Old and New Teſtament*, wherein the moſt eminent Prophecies relating to our Bleſſed Lord are ſet down in one View, together with their Accompliſhment; that younger Minds may ſee how much this Great *Meſſiah*, or anointed Saviour, was foretold and expected through all Ages, and may have their Faith of Chriſt built early upon a ſolid Foundation.

I have nothing more to add, but to acquaint the Reader with the Method I have taken in compoſing this Work, and with the Uſe that he ſhould make of it.

In framing this Book, I have obſerved the following Rules, namely,

I. I have

I. I have proceeded, for the moſt part, according to the Order of Things as they lie in the Books of Scripture; but ſtill endeavouring to maintain ſome Connection throughout the whole Hiſtory. Yet I cannot ſay I have always reduced Things to that Order in which they were tranſacted: For in ſeveral Places I found that a ſtrict Obſervation of Chronology would have intermingled too many Incidents of different Kinds, would have broken the Scheme of Things I had propoſed, or interrupted the Narrative of ſome particular Event, and rendered the Hiſtory much more unconnected and diſagreeable to thoſe for whom I write.

II. Though I have not been ſolicitous to inſert every Incident, and the Name of every Perſon contained in the Old Teſtament, yet I have omitted ſcarce any Name or remarkable Tranſaction which has been referred to or cited in the New, or has any Connection with the Goſpel of Chriſt, which is the Religion of Chriſtians. It was not poſſible to inſert all the particular Narratives contained in the Scripture, without making another Book almoſt as big as the Bible itſelf: Whereas my prime Deſign was to give an *Abſtract or ſhort View of the ſacred Hiſtory*, for the Uſe of Perſons of ſuch Age, Capacities or Conditions of Life, as are not able to attend to much Reading, nor gain a fuller and more accurate Knowledge of the Tranſactions of God with Men.

III. I have added the Chapter and Verſe of one or more Texts of Scripture to every Anſwer that required it, that the Reader might be invited to ſearch his Bible, and there gain a larger and more particular Acquaintance with thoſe hiſtorical Matters which I have briefly mentioned in a Line or two. If young Perſons by this Means are allured to grow familiar with the Word of God, I am perſuaded the Advantage they may reap thereby will richly

richly compenſate all their Labours in reading this hiſtorical Abridgment of Scripture, and all my Pains in writing it.

IV. It is all divided into *Chapters*, and ſome Chapters into *Sections*, with a new Title to each. This will, in ſome Meaſure, give a comprehenſive View of the Method and Order of the Whole. It is evident that the Catechetical Form of *Queſtion* and *Anſwer* takes off the Tireſomeneſs of Reading from younger Minds, and perpetually allures their Enquiry and Curioſity onward by ſhort Anſwers, without that Wearineſs which ariſes from many long continued Pages of mere Narrative: And in the ſame Manner a proper Diſtinction of the Hiſtory into *Chapters* and *Sections* under different Titles, renders the Work of Reading much more delightful by the frequent returning Reſts and Pauſes.

V. Since I intended it originally for Perſons of younger Years, and the common Rank of Mankind, I have ſtudied generally to uſe ſuch Words and Forms of Speech as are moſt plain and eaſy to be underſtood. It would not have anſwered my Deſign ſo well, if I muſt have ſent my Reader too often to his Dictionary to enquire the Meaning of hard Words and Latinized Expreſſions.

VI. Yet I have not ſo confined myſelf to the Service of my unlearned Readers, as to neglect all uſeful Criticiſms and occaſional Remarks to clear up Difficulties: but have freely interſperſed them throughout the whole Book, ſo far as may inform the Inquiſitive, and give ſome Hints to the more intelligent Reader, for the further Illuſtration of ſome Paſſages of Scripture both in the Old Teſtament and the New.

If there ſhould be found any Miſtakes in drawing up this Hiſtory, which might have been rectified by further conſulting the Writings of the Learned, I would

would only mention one Apology for myſelf; and that is, a great Part of it was drawn up in the Country, at a Diſtance from my uſual Habitation, where I had no learned Writings to conſult, and was confined to my Bible alone. A friendly Notice of any ſuch Miſtakes might occaſion a Correction of them.

Let me here ſpeak a Word or two more of the particular Uſes which may be made of this Summary of ſacred Hiſtory.

It may not be an improper Book to lie conſtantly in the *Nurſery* or the *Parlour*, to aſſiſt the Inſtruction of Children, or the Converſation of grown Perſons. And if this and other uſeful Books were ſuffered always to lie in the Places appointed for Servants, eſpecially in great Families, it might be an Allurement to them to employ ſome of their Leiſure in a profitable Manner. The placing it in any Room of uſual Reſidence, may entice Perſons often to look into it, and lead them into an eaſy Acquaintance with the various Dealings of God with Men from the Beginning of the World.

Nor can I think it would be a vain or uſeleſs Employment for Perſons who are not furniſhed with better Advantages for Scripture Knowledge, to read it over once in a Year or two, in order to keep theſe ſacred Memoirs ever freſh in their Minds. Half a Chapter in a Week would be no heavy Taſk, and this would finiſh it in one Year's Time.

May the divine Bleſſing attend this feeble Endeavour of mine to diffuſe the Knowledge of divine Things among Mankind, and to furniſh Families with uſeful Matter for Converſation, whereby they may be better ſecured againſt the Temptations of looſe and vicious Writings, and vain Diſcourſe, which give an unhappy Tincture to the Imagination in early Years, and tend to defile and deſtroy the Soul.

THE

THE

TABLE

OF

CONTENTS.

THE OLD TESTAMENT.

Page

THE *Introduction* - - - 1
An Account of the ſeveral Diſpenſations of God toward Men, - - 3
Chap. I. *The Hiſtory of Mankind before the Flood, namely, of* Adam, Eve, Cain, Abel, Enoch, *&c.* - - 3
Chap. II. *Of* Noah, Abraham, *and their Families after the Flood,* - - 11
Sect. 1. *Of* Noah *and his Sons,* - 11
Sect. 2. *Of* Abraham *and* Lot, Iſhmael *and* Iſaac, - - - - 15
Sect. 3. *Of* Eſau *and* Jacob, *and their Poſterity,* - - - - 21
Chap. III. *The Deliverance of the* Iſraelites *from* Egypt *by* Moſes *and* Aaron, - 26
Chap. IV. *Of the Moral Law,* - 32
Chap. V. *Of the Ceremonial Law of the Jews,* 35
Sect. 1. *Of the Ceremonies of Purification,* 36
Sect. 2. *Of the holy Perſons, namely, Prieſts, Levites, Nazarites,* - - 39
Sect. 3. *Of the holy Places, particularly the Tabernacle,* - - - - 42
Sect. 4. *Of the holy Things, namely, the Ark, Table, Candleſtick, Altars, Laver,*

Holy

Page

Holy Garments, Srcrifices, Incenſe, Ointment, Water of Purification, &c. - 44
Sect. 5. *Of the Holy Times, Feaſts and Faſts, the Sabbaths, the New Moons, the Paſſover, Pentecoſt, Feaſt of Tabernacles, Day of Atonement*, &c. - 54
Sect. 6. *The Uſe of the Jewiſh Ceremonies both to the Jews and to Chriſtians*, - 60
Chap. VI. *Of the Political or Judicial Law of the Jews, namely, Of their Wars, Marriages, Food, Raiment, Cattle, Sabbatical-Year, Jubilee*, &c. - - 63
Chap. VII. *Of the Sins and Puniſhments of the Jews in the Wilderneſs*, - 71
Chap. VIII. *Of the Jews Entrance into* Canaan, *and their Firſt Government by Judges*, - - - - 76
Sect. 1. *Of their Poſſeſſion of* Canaan, *and deſtroying the old Inhabitants* - 76
Sect. 2. *Of the Government of the Jews by Judges, namely*, Ehud, Shamgar, Deborah, Gideon, Jepthah, Samſon, *&c.* - 82
Chap. IX. *Of the Government of the Jews under their Kings; and firſt of* Saul *and* David, - - - - - 91
Chap. X. *Of the Reign of* Solomon *and* Rehoboam *over all Iſrael, and the Diviſion of the Nation into two Kingdoms*, - 101
Chap. XI. *Of the Kings of Iſrael*, - 107
Chap. XII. *Of the Kings of Judah* - 117
Chap. XIII. *Of the Return of the Jews from Captivity, and the Building the City of* Jeruſalem *and the Temple, under the Conduct of* Ezra *and* Nehemiah, - 131
Chap. XIV. *The Hiſtory of* Job, - - 141
Chap. XV. *The Hiſtory of* Jonah, - - 145

Page

Chap. XVI. *The Hiſtory of* Jeremiah, — 147
Chap. XVII. *The Hiſtory of* Daniel, — 154
Chap. XVIII. *The Hiſtory of* Eſther, — 161
Chap. XIX. *A Continuation of the Jewiſh Hiſtory from the End of the Old Teſtament to the Times of Chriſt*, — — 165
Sect. 1. *Of* Nehemiah's *further Reformation; of Synagogues*, Targums, Samaritans, Proſelytes, *&c.* — — 166
Sect. 2. *Of the Jewiſh Affairs under the* Perſian *and* Grecian *Monarchies*, and *particularly under* Alexander *the Great*, 174
Sect. 3. *The Jewiſh Affairs under the* Ptolemies *Kings of Egypt. Of the great Synagogue, the* Miſhnah *and* Talmud, *and* Septuagint, *or* Greek *Tranſlation of the Bible*, — — — 178
Sect. 4. *Of the Jewiſh Affairs under* Antiochus *the Great*, Seleucus, *and* Antiochus Epiphanes, *Kings of Syria*, — 187
Sect. 5. *Of* Mattathias *the great Reformer, the Father of the* Maccabees, — 192
Sect. 6. *Of the Jewiſh Government under the* Aſmoneans *or Maccabees; and firſt of the three Brothers*, Judas, Jonathan, *and* Simon, — — — 196
Sect 7. *Of the Poſterity and Succeſſors of* Simon, *and of the ſeveral Sects among the Jews, namely*, Phariſees, Sadducees, Eſſenes, Herodians, *and* Karaites, — 213
Sect. 8. *Of the Government of* Herod *the Great, and his Poſterity*, — — 232
Chap. XX. *A Prophetical Connection between the Old Teſtament and the New, by a View of the Prophecies relating to Chriſt, and their Accompliſhment*, — — 247

The NEW TESTAMENT.

Page

CHAP. XXI. *Of* John *the Baptiſt*, — 268
Chap. XXII. *Of the Birth and Childhood of Jeſus Chriſt*, — — — 274
Chap. XXIII. *Of the public Life and Miniſtry of Chriſt*, — — — 278
Introduction. *His Preparation for his public Work*, — — — 278
Sect. 1. *Jeſus Chriſt's Appearance, with the Characters of the* Meſſiah, — 281
Sect. 2. *Of the Subjects of his Preaching, his Parables, Diſputes*, &c. — — 282
Sect. 3. *Of the Miracles of Chriſt*, — 291
Sect. 4. *The Example of Chriſt*, — 292
Sect. 5. *His calling the Apoſtles, and inſtructing them*, — — — 294
Sect. 6. *His Appointment or Inſtitution of the two Sacraments*, — — 297
Sect. 7. *Remarkable Occurrences or Tranſactions in the Life of Chriſt*, — — 299
Chap. XXIV. *Of the Death, Reſurrection, and Aſcenſion of Chriſt*, — — 304
Sect. 1. *Of his Sufferings, Death and Burial*, — — — — 304
Sect. 2. *Of the Reſurrection of Chriſt, and his ſeveral Appearances to his Diſciples*, 312
Sect. 3. *Of his Aſcenſion to Heaven*, — 316
Chap. XXV. *Of the Acts of the Apoſtles, chiefly* Peter *and* John, *and the Deacons* Stephen *and* Philip, — — 316
Chap. XXVI. *The Acts of* Paul *the Apoſtle, his Travels and Sufferings, his Life and Death* — — — — 328

A SHORT

VIEW

OF THE WHOLE

SCRIPTURE HISTORY, &c.

THE HISTORY OF THE OLD TESTAMENT.

THE INTRODUCTION.

THERE is no Hiſtory in the World ſo ancient as the Bible, nor is there any which gives us ſo early an Account of Things. The Old Teſtament begins at the Creation of the World, brings us into Acquaintance with *Adam* and *Eve* our firſt Parents, informs us of their State of Innocence, their Sin againſt God, and their being driven out of Paradiſe; it recounts the firſt Generations of Men, and their multiplied Iniquities, which provoked God to deſtroy them by a Flood.

Then it treats of the Character, Circumſtances, and Conduct of *Noah* and *Abraham*, and of their Families after the Flood, enlarging moſt upon the Houſhold of *Jacob*, or *Iſrael*, the Grandſon of *Abraham*, who, at the Invitation of his Son *Joſeph*, went down with his Family to dwell in *Egypt*, where they were enſlaved by *Pharaoh* the King.

The Hiſtory proceeds to the Deliverance of the *Iſraelites* out of *Egyptian* Bondage by *Moſes* and *Aaron*, and their being ſet apart to be a peculiar People to God. It rehearſes the Laws and Statutes which were given them, together with their Sins and Puniſhments while they were in the Wilderneſs, travelling to the Land of *Canaan*, which God had promiſed them.

Then there follows an Account of their Conqueſt over the Land of *Canaan* under the Conduct of *Joſhua*; their Government by Judges ſeveral hundred Years; and after that there is a Narrative of their four firſt Kings, viz. *Saul*, *David*, *Solomon*, and *Rehoboam*. In his Days the Nation was divided into two Kingdoms, which were called the Kingdom of *Iſrael*, and the Kingdom of *Judah*.

There are alſo particular Records of the Government of theſe two diſtinct Kingdoms, under a long Succeſſion of their own Kings, till they were both carried into Captivity by the Kings of *Aſſyria*.

After this, the ſacred Hiſtory relates the Return of many of them, (chiefly the Tribes of *Judah* and *Benjamin*) into their own Land, and their rebuilding the City of *Jeruſalem*, and the Temple of God, and the Settlement of the Affairs of the Church

Church and State by *Ezra* and *Nehemiah*, which is the End of the HISTORICAL Part of the Old Teſtament.

During all this Time there is an Account given of the ſeveral Prophets and Meſſengers which were ſent from God on ſpecial Occaſions to reveal his Mind and Will to Men: And there is alſo a larger and more particular Narrative of the Lives or Tranſactions of ſome extraordinary Perſons, ſeveral of which are much interwoven with the Series of the Hiſtory: But there are others which ſeem to ſtand ſeparate and diſtinct; ſuch are the Affairs relating to *Job*, a rich Man of the Eaſt, *Jonah* a Prophet in *Iſrael*, and *Eſther* the Queen of *Perſia*, to which I have added ſome Account of *Jeremiah* and *Daniel*, the Prophets, in diſtinct Chapters.

At the End of theſe I have put in two Chapters before the Beginning of the New Teſtament, which contain an *Hiſtorical* and *Prophetical* CONNECTION *between the Old Teſtament and the New*; of which I have given an Account in the Introduction to thoſe particular Chapters, as well as in the general Preface.

CHAP. I.

The Hiſtory of Mankind before the Flood.

1 Queſt. HOW came this World into Being?
Anſ. In the Beginning the great God made Heaven and Earth, and all Things that are in them, *Gen.* i. 1. *Exod.* xx. 11.

2 Q. How did God make all Things?

A. By his powerful Word, for he commanded, and it was done, *Gen.* i. 3, 6, 9, &c. *Heb.* xi. 3. *Pſalm* xxxiii. 9.

Note, We are alſo informed in the New Teſtament, that God created all Things by his Son *Jeſus Chriſt,* Eph. iii. 9. and that his Name is *The Word of God,* John i. 3. Rev. xix. 13.

3 Q. What Time did God ſpend in making the World?

A. God, who could have made all Things at once, by his perfect Wiſdom and Almighty Power, choſe rather to do it by Degrees, and ſpent ſix Days in making the World, with the Creatures that are in it, *Gen.* i. 31. *Exod.* xx. 11.

4 Q. What was his Work on the firſt Day?

A. He made Light, and divided it from the Darkneſs, and the Evening and the Morning were the firſt Day, *Gen.* i. 3, 5.

5 Q. What did God make the ſecond Day?

A. The Air, or the lower Heavens, which are here called the *Firmament,* and the Clouds, which are the Waters above the Firmament, *ver.* 6.

6 Q. What did he do on the third Day?

A. He ſeparated the Earth from the Sea, and made the Trees and Herbs to grow out of the Ground, *ver.* 9—12.

7 Q. What was the Work of the fourth Day?

A. The Sun, Moon, and Stars, which were appointed to give Light upon the Earth, and to make our Days, our Months, and our Years, *ver.* 14, 19.

8 Q. What was the fifth Day's Work?

A. The Birds and the Fiſhes, which were both made out of the Water, *ver.* 20—23.

9 Q. And

9 Q. And what was the ſixth and laſt Day's Work?

A. Creeping Things, Beaſts, and Man, which were all formed out of the Earth, *ver.* 24---26; and God bleſſed his Creatures, and pronounced his Works all very good, *ver.* 28, 31.

10 Q. What did God do the ſeventh Day?

A. God reſted from his Work of Creation, and ſet apart the ſeventh Day for a holy Sabbath, or Day of Reſt, *Gen.* ii. 2, 3.

11 Q. Who were the firſt Man and Woman that God made?

A. Adam and *Eve*, Gen. v. 1, 2. 1 Cor. xv. 45. Gen. iii. 20.

12 Q. In what Manner did God make *Adam?*

A. He framed his Body out of the Duſt of the Ground, and then put a living Soul within him, *Gen.* ii. 7.

13 Q. How did God make *Eve?*

A. He caſt *Adam* into a deep Sleep, and formed *Eve* out of one of his Ribs, and then brought her to him to be his Wife, *Gen.* ii. 20, 21, *&c.*

14 Q. In what State did God create them?

A. God created them both in his own Likeneſs, in a holy and happy State, which is called the State of Innocence, *Gen.* i. 26.

15 Q. Where did God put *Adam* and *Eve* when he had made them?

A. Into the Garden of *Eden*, to keep it, and take Care of it, that even in the State of Innocence and Happineſs, they might have ſome Work to be employed in, *Gen.* ii. 15.

16 Q. What was their Food in that Garden?

A. God gave them Leave to eat of any of the Herbs, Plants, or Fruits, that grew there, exeept

the Fruit of one Tree, which he forbid them to taſte of on Pain of Death, *Gen.* i. 29. and ii. 16, 17.

17 Q. What was the Name of that Tree?

A. It was called *the Tree of the Knowledge of Good and Evil*, becauſe as ſoon as Man eat of it, he would know Evil to his Sorrow, as well as he knew Good before to his Comfort, *ver.* 17. and ch. iii. 5.

18 Q. As there was one Tree ſo dangerous, that it expoſed him to Death if he eat of it, was there not alſo a Tree that would ſecure him from Death?

A. Yes, there was a Tree called *the Tree of Life*, placed in the Midſt of the Garden, whoſe Fruit was alſo able to have preſerved him in Life, if he had continued to obey God, *Gen.* ii. 9. and chap. iii. 22. and it is reaſonably ſuppoſed to be deſigned as a Pledge or Seal of eternal Life to him, if he had continued in his Innocency.

19 Q. What was the Religion of *Adam* in the State of Innocency?

A. The Practice of all the Duties toward God, and toward his Creatures, which the Light of Nature or Reaſon could teach him; together with his Obſervance of this one poſitive Precept of abſtaining from the Fruit of *the Tree of Knowledge*; and this was given him as a ſpecial Teſt or Trial of his Obedience to his Maker. This is called the DISPENSATION *of* INNOCENCE.

20 Q. How did *Adam* behave himſelf in this Time of his Trial?

A. He eat of the Fruit of *the Tree of Knowledge*, which God had forbid him on Pain of Death, *Gen.* ii. 17. and chap. iii. 6.

21 Q. How came *Adam* to diſobey God, and eat of this forbidden Tree?

A. Eve firſt was perſuaded to eat of that deadly Fruit,

Fruit, and then ſhe perſuaded *Adam* to eat of it too, *Gen.* iii. 12.

22 Q. Who tempted *Eve* to eat of it?

A. The Evil Spirit, that is, the Devil, which lay hid in the Serpent, *Gen.* iii. 1. 2 *Cor.* xi. 3. and for this Reaſon he is called *the old Serpent*, Rev. xii. 9.

23 Q. What Miſchief followed from hence?

A. As *Adam* ſinned againſt God, ſo he brought in Sin and Death among all Mankind who were his Children, and they have ſpread through all Generations, *Rom.* v. 12.

24 Q. Then God did not put *Adam* and *Eve* to Death as ſoon as they had ſinned?

A. No; but they were condemned to die; and became liable to Sickneſs and Death; they were driven out of the Garden of Paradiſe, that they might not taſte of *the Tree of Life*, and they were appointed to labour hard for their Food all their Days, *Gen.* iii. 19, 23.

25 Q. Did God, who ſpared their Life, ſhew them any further Pity?

A. Yes; he gave them a kind Promiſe, and clothed them with the Skins of Beaſts, becauſe they were naked, *Gen.* iii. 15, 21.

26 Q. What was the kind Promiſe that he gave them?

A. That *the Seed of the Woman ſhould break the Head of the Serpent* who tempted them to ſin, *Gen.* iii. 15.

27 Q. Who is this *Seed of the Woman?*

A. The Lord Jeſus Chriſt the Son of God, who *in due Time was born of a Woman*, Gal. iv. 4.

28 Q. What is meant by his *breaking the Serpent's Head?*

A. That Chriſt ſhould deſtroy the wicked Works and Deſigns of the Devil, and thereby ſave Mankind from the Sin and Death which were brought in among them by his Temptation, 1 *John* iii. 8. *Heb.* ii. 14, 15.

29 Q. Whence came the Skins of the Beaſts with which God cloathed *Adam* and *Eve?*

A. It is likely God taught *Adam* to offer Sacrifices at this Time, and that theſe were the Skins of the Beaſts that were offered in Sacrifice.

Note, Whether Fleſh was eaten by the religious Families before the Flood, is uncertain; but it does not appear that God had given *Adam* expreſs Leave to eat Fleſh, *Gen.* i. 29. chap. ii. 26. and ix. 23. and then there could be no Skins to be had from Beaſts killed for Food. But the Sin of Man deſerved Death; and it was probably at this Time that God appointed Beaſts to be ſacrificed or put to Death, to ſhew that Sin deſerved Death, and to make a ſort of typical Atonement, or Anſwer for the Sin of Man; ſince cutting and burning God's living Creatures, does not ſeem to be a Contrivance of Man himſelf to appeaſe God for his own Sin. Then it is natural to ſuppoſe, that God cloathed *Adam* and *Eve* with the Skins of thoſe Beaſts which were ſacrificed; to ſhew them, in a typical or figurative Way, that as Clothes covered the naked Body from Shame and Harm, ſo Sacrifices, offered according to God's Appointment, ſhould in ſome Senſe protect them from the Puniſhment which Sin had deſerved.

And it is very poſſible, God might inform *Adam* that all theſe Appointments were only a Figure of Chriſt the great Sacrifice, *the Seed of the Woman,* who ſhould make a real and effectual Atonement for Sin hereafter by his own Death. I confeſs all this does not ſo evidently appear in the Writings of *Moſes,* nor could it be expected, where the Account

count of Things in theſe early Times is ſo exceeding ſhort; though it is very agreeable to the Diſcoveries made in the following Parts of Scripture. I add yet further, that Sacrifices might be inſtituted at this Time with this View and Deſign, even though *Adam* himſelf might not be informed of it: for the great God does not always immediately reveal to his Creatures the Reaſon and Deſign of all his Precepts or his Providences, *Job* xxxiii. 14.

30 Q. What was the Religion of Man after the Fall or Sin of *Adam?*

A. All the Duties of the Light of Nature which were required before: And beſides theſe, he was now called to Repentance for Sin, Faith or Truſt in the Mercy of God, Expectation of the promiſed Saviour, and offering of Sacrifices. This is called the ADAMICAL DISPENSATION of the Covenant of Grace, and it reached to *Noah*'s Flood.

31 Q. Who were *Adam*'s firſt Children?

A. Cain and *Abel*, Gen. iv. 1, 2.

32 Q. What was *Cain?*

A. Adam's eldeſt Son, and he was *a Tiller of the Ground*, Gen. iv. 1, 2.

33 Q. But what Miſchief did *Cain* do?

A. He killed his Brother *Abel*, who was *a Keeper of Sheep*, Gen. iv. 2, 8.

34 Q. Why did *Cain* kill him?

A. Becauſe his own Works were evil, and God did not accept his Sacrifices; but his Brother's Works were righteous, and God gave ſome Token that he accepted him, *Gen.* iv. 4, 5. 1 *John* iii. 18.

35 Q. Whither went *Cain* when God reproved him for this Murder?

A. He went out, and departed from the Preſence of the Lord, and from his Father's Family, where God was worſhipped, *Gen.* iv. 16.

36 Q. What were the Poſterity of *Cain?*

A. Some of them are famous for Inventions of Muſic and Handicraft-Trades, but they are ſuppoſed to have neglected Religion, *Gen.* iv. 20, 22.

37 Q. What other Son had *Adam?*

A. Seth, who was born ſoon after the Death of *Abel*, and ſeveral others after him, *Gen.* iv. 25. & v. 4.

38 Q. Did the Children of *Seth* neglect Religion too?

A. Religion was publicly maintained for ſome Generations in *Seth*'s Family, for they diſtinguiſhed themſelves from the wicked *Sons of Men*, they prayed to God, and were called *the Sons of God*, Gen. iv. 26. and chap. vi. 2, 4.

39 Q. Did they grow degenerate afterwards?

A. All Mankind grew ſo wicked, except a very few, that God ſaw it proper to manifeſt his righteous Judgment, and his Anger againſt Sin, by deſtroying them, *Gen.* vi. 5—7.

40 Q. Who were ſome of the chief Perſons of *Seth*'s Poſterity mentioned in Scripture in thoſe early Times?

A. Enoch and *Methuſelah*, *Lamech*, and *Noah*, were the moſt remarkable.

41 Q. Who was *Enoch?*

A. The Man who *walked with God*, and pleaſed him in the Midſt of a wicked World, and foretold the Judgment of God on Sinners, *Gen.* v. 22. *Jude* 14, 15.

Note, When *Enoch* and *Noah* are ſaid to *walk with God*, ſome learned Men have ſuppoſed, that it does not only ſignify that they behaved themſelves always as in the Preſence of God, and converſed with Him by Meditation and Prayer, and walked in his Ways; but that God appeared of old to

theſe pious Men, as he did to *Abraham*, and walked and converſed with them in a bodily Form; and this was the Original of that Phraſe, *walking with God*, to ſignify the Practice of Religion.

42 Q. What became of *Enoch?*

A. God took him to Heaven without dying, as a peculiar Favour and Honour done to him, *Gen.* v. 24. *Heb.* xi. 5.

43 Q. Who was *Methuſelah?*

A. The Son of *Enoch*, and the oldeſt Man that we ever read of, *Gen.* v. 21.

44 Q. How long did he live?

A. Nine hundred and ſixty nine Years, *Gen.* v. 27.

45 Q. Who was *Lamech?*

A. Noah's Father, who propheſied of the Bleſſing the Earth ſhould find in his Son, which had been laid under a Curſe for the Sin of *Adam*, Gen. v. 29.

CHAP. II.

Of NOAH, ABRAHAM, *and their Families, after the Flood.*

SECT. I. *Of* NOAH *and his Sons.*

1 Q. WHO was *Noah?*

A. The righteous Man, who was ſaved when the World was drowned by a Flood, *Gen.* vii. 23.

2 Q. How did God drown the World?

A. When Mankind had provoked him by their Sins, which were exceeding great, *Gen.* vi. 5, 6, 7. he broke up the Fountains of the great Deep under

under Ground, and cauſed it to rain forty Days, and forty Nights, *Gen.* vii. 4, 11.

3 Q. How was *Noah* ſaved?

A. In an Ark, or great Ship or Veſſel, which God taught him to build, *Gen.* vi. 9, 14, *&c.*

Note, Noah had Warning of this Judgment of God one hundred and twenty Years before it came to paſs, *Gen.* vi. 3. And as he was a preacher of Righteouſneſs, 2 *Pet.* ii. 5, ſo we may juſtly ſuppoſe he gave continual Warning to a ſinful World while the Ark was building, 1 *Pet.* iii. 19, 20. *Heb.* xi. 7.

4 Q. Who was ſaved with him?

A. All his Family, and ſome living Creatures of every Kind, namely, two of every unclean Beaſt and Bird which were neither fit for Food or Sacrifice, and ſeven of every clean Creature which were fit for one or both Uſes, *Gen.* viii. 2, 3, 13, 14.

5 Q. How long did *Noah* tarry in this Ark?

A. At nine Months end he ſent forth a Dove, which brought in an Olive-Branch, to ſhew him that the Waters were abated; and at the End of twelve Months and ten Days he came forth, and the Creatures which were with him, *Gen.* vii. 11. and viii. 5—13.

6 Q. What Commands did God give *Noah?*

A. The Offering of Sacrifices was continued, *Gen.* viii. 20, 21. Fleſh was given to Man for Food, as Herbs were before, *Gen.* ix. 2, 3. Blood was forbidden to be eaten, the Blood of Man was expreſly forbid to be ſhed, and Murder was to be puniſhed with Death, *Gen.* ix. 4, 5, 6.

Note, The Religion of *Noah* was the ſame with that of *Adam* after his Fall, (*See* Chap. I. Q. 30) with theſe few Additions here mentioned. And this was

was the NOAHCHICAL DISPENSATION of the Covenant of Grace, whereby all Men, from *Noah* to *Abraham*, were to ſeek Salvation; and whereby all beſides the Family of *Abraham* were to be ſaved, even all the Heathen World, till they hear of Chriſt.

7 Q. What Promiſe did God make to *Noah?*

A. That the World ſhould never be drowned again, and it pleaſed God to appoint the Rainbow to be a Token of it, *Gen.* ix. 13—15.

8 Q. Was there no Rainbow before the Flood?

A. It is probable that there was no Rain before the Flood, for the Earth was watered daily by a thick Miſt, *Gen.* ii. 5, 6. and then there could be naturally no Rainbow, for it is made by the Sun-Beams ſhining upon falling Rain.

9 Q. Who were *Noah*'s three Sons?

A. Shem, *Ham*, and *Japhet*; and they were the Fathers of all Mankind after the Flood, *Gen.* ix. 18, 19. and x. 32.

10 Q. Who were the Offspring or Poſterity of *Shem?*

A. The *Perſians*, who came from *Elam* their Father; the *Syrians* from *Aram*; the *Hebrews* from *Eber*, as is ſuppoſed: and particularly the *Jews*, with other Inhabitants of *Aſia*, Gen. x. 21.

11 Q. Who were the Poſterity of *Ham?*

A. The *Canaanites*, the *Philiſtines*, and others in *Aſia*, and the *Egyptians*, with other Inhabitants of *Africa*, Gen. x. 6, *&c.*

12 Q. Who were the Poſterity of *Japhet?*

A. Gomer, ſuppoſed to be the Father of the *Germans*, *Javan* of the *Greeks*, *Meſhech* of the *Muſcovites*, and other Families that dwelt in *Europe*, Gen. x. 2.

13 Q. Wherein

13 Q. Wherein did *Ham* the Father of the *Canaanites* do amiſs?

A. He ſaw his Father *Noah* naked, and made Sport with him, and he was curſed under the Name of his Son *Canaan*, Gen. ix. 21, 25.

Note, It is probable that *Canaan* joined with his Father *Ham* in the Mockery of his Grandfather *Noah*, and therefore he was curſed: And beſides, this gave early Notice to the *Iſraelites*, that the *Canaanites*, whoſe Land God gave them to poſſeſs, were a People under an ancient Curſe.

14 Q. What did *Shem* and *Japhet* do on this Occaſion?

A. They covered their Father with a Garment, and concealed his Shame, and were bleſſed, *Gen.* ix. 23, 26, 27.

15 Q. Did Mankind freely divide themſelves after the Flood into ſeveral Nations?

A. No; but being all of one Language, they agreed rather to build a chief City with a Tower, that all Men might be joined in one Nation or Kingdom, *Gen.* xi. 4.

16 Q. How did God ſcatter them abroad into different Nations?

A. By making them ſpeak different Languages, and then they ceaſed to build the Tower, which was called *Babel*, or *Confuſion*, Gen. xi. 7—9.

17 Q. Did God preſerve the true Religion in any of their Families?

A. It is ſuppoſed to have been chiefly preſerved in the Family of *Shem*, for God is called *the Lord God of Shem*, Gen. ix. 26.

Note, Though the Knowledge of the true God and Religion were chiefly preſerved in the Family of *Shem*, yet it is evident that ſome Branches of *Ham*'s Family,

Family, and probably of *Japhet*'s too, preſerved it for ſome hundreds of Years: for *Melchiſedek*, a King of the *Canaanites* in *Abraham*'s Time, was a Prieſt of the moſt High God: and *Abimelech*, a King of the *Philiſtines*, feared God, and had a Senſe of Religion; and both theſe are derived from *Ham*.

Sect. II. *Of* ABRAHAM *and* LOT, ISHMAEL *and* ISAAC.

18 Q. WHO was the moſt famous Man of *Shem*'s Poſterity in theſe early Ages?

A. Abraham the Son of *Terah*, of the Poſterity of *Eber*, Gen. xi. 27.

19 Q. What was the firſt remarkable Thing recorded of *Abraham?*

A. He left his own native Country to go whereſoever God called him, *Gen.* xii. 1, 4.

20 Q. Whence did *Abraham* come, and whither did he go?

A. He came firſt from *Chaldea*, then from *Haran*; and he went to dwell among Strangers in the Land of *Canaan*, Gen. xi. 31. and xii. 5. *Heb.* xi. 8, 9.

21 Q. Who came with *Abraham* into *Canaan?*

A. Lot his Brother's Son; and they brought with them all their Subſtance and their Houſhold, *Gen.* xiii. 5.

22 Q. Did they continue to dwell together?

A. Their Cattle and Servants grew ſo numerous, that they parted for fear of quarrelling, and *Abraham* gave *Lot* his Choice to go to the Eaſt or the Weſt, *Gen.* xiii. 1—9.

23 Q. Where did *Lot* ſojourn?

A. He choſe the Eaſt, and pitched his Tent towards *Sodom*, becauſe it was a well-watered and fruitful Country, *ver.* 10—12.

24 Q. What

24 Q. What Calamity befel *Lot* here?

A. He was carried away Captive, together with other Inhabitants of *Sodom*, when the King of *Sodom* was routed in Battle by his Enemies, *Gen.* xiv.

25 Q. What did *Abraham* do on this Occaſion?

A. He armed his own Servants, three hundred and eighteen Men, who purſued the Conquerors and routed them, and brought back *Lot* and the other Captives with their Goods, *Gen.* xiv. 14—16.

26 Q. When *Abraham* returned from the Slaughter of the Kings, what Honour was done him?

A. Melchiſedek, the King of *Salem*, and the Prieſt of the moſt High God, met him, and pronounced a Bleſſing upon him, *Gen.* xiv. 18—20.

27 Q. What Civility did the King of Sodom ſhew *Abraham?*

A. He offered him all the Goods that *Abraham* had recovered from the former Conquerors, but *Abraham* refuſed to accept them, *ver.* 21, &c.

28 Q. What became of *Sodom* afterwards?

A. It was burnt by Fire and Brimſtone from Heaven, together with *Gomorrah*, and other Cities, becauſe of the abominable Wickedneſs of their Inhabitants, *Gen.* xix. 24.

29 Q. Was there no body to plead with God to ſpare them?

A. Yes; *Abraham* pleaded with God to ſpare *Sodom*, and God would have done it, had there been but ten righteous Men in all the City, *Gen.* xviii. 23—33.

30 Q. How did *Lot* eſcape?

A. The two Angels, which were ſent to deſtroy *Sodom*, perſuaded him to flee away with his Family firſt, *Gen.* xix. 15.

31 Q. How

31 Q. How many of his Family eſcaped this Judgment?

A. Only himſelf and his two Daughters, for his two Sons-in-law refuſed to remove, *Gen.* xix. 14.

32 Q. What became of *Lot*'s Wife?

A. She went with him Part of the Way, but when ſhe looked back, hankering after *Sodom*, ſhe was ſtruck dead immediately, perhaps with a Blaſt of that Lightning which burnt *Sodom*, and ſhe ſtood like a Pillar of Salt, *Gen.* xix. 26.

33 Q. Was *Lot* a religious Man?

A. Yes, and his righteous Soul was daily vexed with the wicked Converſation of the Men of *Sodom*, 2 Pet. ii. 7, 8.

34 Q. Did he maintain his righteous Character ever afterwards?

A. He once was enticed into the Sin of Drunkenneſs, and then he let his two Daughters lie with him and abuſe him, *Gen.* xix. 30, *&c.*

35 Q. Had *Lot* any Children by this ſinful Action?

A. Yes, *Moab* was the Son of one Daughter, and *Ben-ammi* of the other; and they were afterwards the Fathers of the *Moabites* and *Ammonites*, who proved to be ſore Enemies of God's People, *Gen.* xix. 37, 38.

36 Q. Thus ends the Hiſtory of *Lot* and *Sodom:* Let us return now to *Abraham:* In what Part of the Country did he dwell?

A. When he removed from *Lot* he went toward the Weſt, and travelling on toward the South-weſt, he ſojourned in the Land of *Abimelech*, Gen. xx. 1.

37 Q. Who was *Abimelech?*

A. He was King of *Gerar* in the Country of the *Philiſtines*, Gen. xx. 2. xxi. 32.

38 Q. What did *Abimelech* do at *Abraham*'s coming?

A. He

A. He took *Sarah*, *Abraham*'s Wife, into his Houſe, but being warned of God, he reſtored her again, *Gen.* xx. 2, 6, 14.

39 Q. How came *Abimelech* to take *Abraham*'s Wife?

A. Becauſe ſhe was a beautiful Woman, and *Abraham* did not call her his Wife, but his Siſter; and by this Means he expoſed her to be taken by other Men, *Gen.* xx. 2.

40 Q. What Sons had *Abraham?*

A. The two chief were *Iſhmael* and *Iſaac*, Gen. xxv. 9.

41 Q. What was *Iſhmael?*

A. He was the Son of *Abraham* by *Hagar* his Servant Maid, *Gen.* xvi. 15.

42 Q. How came *Abraham* to take his Maid to be his Concubine?

A. God had promiſed him a Son, and he thought his Wife *Sarah* was too old to have a Child, and therefore by her Advice he took *Hagar*, Gen. xvi. 1, 2.

33 Q. What became of *Iſhmael?*

A. Abraham, by the Command of God, turned *Iſhmael* and his Mother out of his Houſe into the Wilderneſs, becauſe they mocked and abuſed his younger Son *Iſaac*, Gen. xxi. 9, *&c.*

44 Q. Did *Iſhmael* periſh in the Wilderneſs?

A. The Angel of God appeared to *Hagar*, and ſhewed her a Spring of Water when they were dying with Thirſt: And *Iſhmael* grew up to be a great Man, and the Father of a large Nation, *Gen.* xxi. 16—20. and xxv. 16.

45 Q. Who was *Iſaac*'s Mother?

A. Iſaac was the Son of *Abraham*, by *Sarah* his Wife, according to the Promiſe of God, when they were both grown old, *Gen.* xxi. 1, *&c.* Rom. ix. 7, 8.

46 Q. Why is *Abraham* called the Father of the Faithful, *i. e.* of the Believers?

A. Becauſe

A. Becauſe he believed the Promiſes of God againſt all probable Appearance, and was a Pattern to other Believers in all Ages, *Gen.* xv. 16. *Rom.* iv. 11, 12.

47 Q. What were the three chief Promiſes which God gave *Abraham?*

A. (1.) That he ſhould have a Son when he was a hundred Years old. (2.) That his Children ſhould poſſeſs the Land of *Canaan*, when he had not Ground enough to ſet his Foot on there. And (3.) That all the Families of the Earth ſhould be bleſſed in him and his Offspring, when he was but a private Perſon, *Gen.* xvii. 8, 16, 17. and xii. 3. *Acts* vii. 5.

48 Q. What did this laſt Promiſe mean?

A. That Jeſus Chriſt the Saviour of Men ſhould come from his Family, *Gal.* iii. 8, 16.

49 Q. What did God appoint to *Abraham* for a Token of theſe Promiſes and this Covenant, and of his own Acceptance with God?

A. He commanded him and all his Sons to be circumciſed in all Generations, *Gen.* xvii. 7—10. *Rom.* iv. 11.

50 Q. What was the Religion of *Abraham?*

A. The ſame with the Religion of *Adam* after the Fall in Chap. I. Q. 30. and the Religion of *Noah* under Chap. II. Q. 6. with the Addition of Circumciſion, and the Expectation of *Canaan* to be given to his Seed, as a Type of Heaven; and a Truſt in the Promiſe of the Saviour who ſhould ſpring from him, and bleſs all Nations.

Note, This was called the ABRAHAMICAL DISPENSATION, but it was confined to the Family of *Abraham*, in the literal Senſe of it; with thoſe temporal Precepts and Promiſes, of *Circumciſion* and the *Inheritance of Canaan:* Though in the ſpiritual Senſe

Senſe of it, it reaches to every good Man; and thus *Abraham* is their *Father*, Rom. iv. 16, 17.

51 Q. How did *Abraham* further and moſt eminently ſhew his Obedience to God?

A. In his Readineſs to offer up his Son *Iſaac* in Sacrifice to God's Command, *Gen.* xxii. 12.

52 Q. And did he offer him in Sacrifice?

A. No, God withheld his Hand, and ſent a Ram to be ſacrificed in his Stead, *Gen.* xxii. 13.

53 Q. What further Favours did *Abraham* receive from God?

A. God viſited him and converſed with him as a Friend ſeveral Times in a viſible Manner, and changed his Name from *Abram* to *Abraham*, Gen. xv. and xvii. and xviii. *James* ii. 23.

54 Q. What is written concerning *Sarah*, *Abraham*'s Wife?

A. She believed God's Promiſe, and had a Son at ninety Years old, and her Name alſo was changed from *Sarai* to *Sarah*, Gen. xvii. 15, 17. Heb. xi. 11.

Note, Some learned Men have ſuppoſed, that the Addition of the *Hebrew* Letter *h* to the Names of *Abraham* and *Sarah*, ſignifies a new Relation to God, whoſe Name is *Jah:* Others think it to be Part of the Word *Hamon*, which ſignifies *a Multitude*; becauſe God promiſed many Nations to ſpring from them when he changed their Names, *Gen.* xvii. 5, 16.

55 Q. What is recorded concerning *Iſaac* their Son?

A. He feared the God of his Father *Abraham*, he had frequent Viſions of God, and went out into the Fields to meditate or pray, and offered Sacrifices to God, *Gen.* xxiv. 63. and xxvi. 2, 24, 25.

56 Q. Who was *Iſaac*'s Wife?

A. His Father *Abraham* ſent afar, and took a Wife

Wife for him, even *Rebecca*, out of his own Family in *Meſopotamia*, becauſe he was unwilling he ſhould marry among the wicked *Canaanites* whom God had doomed to Deſtruction, *Gen.* xxiv. 3, 4, 51, *&c.*

57 Q. What Children had *Iſaac?*

A. Two Sons, *Eſau* and *Jacob*, Gen. xxiv. 25, 26.

Sect. III. *Of* ESAU *and* JACOB, *and their Poſterity.*

58 Q. WHAT was *Eſau?*

A. He was *Iſaac*'s eldeſt Son, bred up to Hunting rather than Huſbandry, who ſold his Birth-right to his Brother for a Meſs of Pottage when he was faint with Hunting, *Gen.* xxv. 31, 33.

59 Q. What was *Jacob?*

A. The youngeſt Son of *Iſaac*, who by his Mother's Contrivance obtained his Father's Bleſſing, though not in a right Way, *Gen.* xxvii. 27.

60 Q. By what Treachery did he obtain the Bleſſing?

A. When his Father *Iſaac* was old and his Eyes dim, by Order of his Mother he put on *Eſau*'s Clothes, and told his Father he was *Eſau* his eldeſt Son, *Gen.* xxvii.

61 Q. How did *Eſau* take this?

A. *Eſau* threatened to kill him, and therefore he left his Father's Houſe, *Gen.* xxvii. 41, 43.

62 Q. Whither did *Jacob* go?

A. To *Laban* the *Syrian*, who was his Mother's Brother, *Gen.* xxviii. 2, 5.

63 Q. What did he meet with in going thither?

A. He lay down to ſleep on a Stone at *Bethel*, and had a holy Dream of God, and of Angels there aſcending and deſcending between Heaven and Earth, *Gen.* xviii. 12—14.

64 Q. What

64 Q. What did he do in *Laban*'s Houſe?

A. He kept his Uncle *Laban*'s Cattle, and he married his two Daughters *Rachel* and *Leah*, Gen. xxix. 15, &c.

65 Q. How long did he live there?

A. Twenty Years, till he had got a large Family of Children and Servants, much Cattle, and great Riches, *Gen.* xxx. and xxxi. 41.

66 Q. What did *Jacob* meet with in his Return to *Canaan?*

A. He had a Viſion of God as of a Man wreſtling with him, *Gen.* xxxii. 24, &c.

67 Q. Why was *Jacob* called *Iſrael?*

A. Becauſe he prayed and prevailed with God for a Bleſſing, while he wreſtled with him in the Form of a Man, *Gen.* xxxii. 28. *Hoſ.* xiii. 4.

68 Q. How did his Brother *Eſau* meet him?

A. God turned *Eſau*'s Heart, ſo that he met him with great Civility, though he came out with four hundred Men (as *Jacob* feared) to deſtroy him, *Gen.* xxxii.

69 Q. What Poſterity had *Eſau?*

A. A large Poſterity, who chiefly inhabited Mount *Seir*, and were called *Edomites*, from their Father's other Name *Edom*, Gen. xxxvi. 8, 9.

70 Q. How many Sons had *Jacob?*

A. Twelve, and they were called the twelve *Patriarchs*, becauſe they were the Fathers of the twelve Tribes of *Iſrael*, Gen. xxxv. 22. Acts. vii. 8. Numb. i.

71 Q. What are their Names?

A. *Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar*, and *Zebulun*, the Sons of his Wife *Leah*; *Joſeph* and *Benjamin*, the Sons of his Wife *Rachel*: *Dan* and *Napthali*, the Sons of *Bilhah* his Concubine; and *Gad* and *Aſher*, the Sons of *Zilpah* his Concubine, *Gen.* xxxv. 23—26.

72 Q. Who

72 Q. Who were the moſt famous of all theſe in ſacred Hiſtory?

A. Levi, *Judah*, and *Joſeph*.

73 Q. What is there remarkable concerning *Levi?*

A. The Prieſthood, and other Things relating to the Worſhip of God, were committed to *Levi's* Family in following Times, *Deut.* xxii. 9. and xxviii. 8, 10.

74 Q. But did not *Levi* do a very wicked Thing in killing the *Shechemites?*

A. Yes; he and his Brother *Simeon* dealt very treacherouſly and cruelly with them, in ſlaying them after they had made a Covenant of Peace with them, *Gen.* xxxiv.

75 Q. How did *Jacob* bear this?

A. He ſeverely reproved them for it, and upon his Death-bed, by the Spirit of Prophecy, pronounced a Curſe upon them, that they ſhould be ſcattered abroad through all the Land of *Iſrael*, Gen. xxxiv. 30. and xlix. 5.

76 Q. Was this Curſe executed?

A. Yes, in ſome Meaſure, for the *Simeonites* as well as *Levites* had their Poſſeſſions ſcattered among all the Tribes of *Iſrael*; but the Curſe of the *Levites* was lightened by their having the Prieſthood given them, *Joſhua* xxi.

77 Q. What is there remarkable relating to *Judah?*

A. He dealt very baſely with his Daughter-in-law *Tamar*, and committed ſhameful Wickedneſs, *Gen.* xxxviii.

78 Q. Did God forgive this Sin?

A. Yes, God forgave it ſo far as not to puniſh his Poſterity for it: For the Kingdom and Government in future Ages was promiſed chiefly to his Family, *Gen.* xlix. 10.

79 Q. What is there remarkable ſaid of *Joſeph?*

A. His Brethren ſold him for a Slave into *Egypt*, where he became the Ruler of the Land, *Gen.* xxxvii. 27. and xlii. 40. *Acts* vii. 9, 10.

80 Q. Why did they ſell him?

A. For Envy, becauſe his Father loved him, and made him a Coat of many Colours, and becauſe he dreamed that they ſhould bow down to him, *Gen.* xxxvii. 3, 4.

81 Q. What was his firſt Station in the Land of *Egypt?*

A. He was a Servant in the Houſe of *Potiphar*, a Captain of the Guard, and by a falſe Accuſation of his Maſter's Wife he was caſt into Priſon, though he was entirely innocent, *Gen.* xxxix.

82 Q. What was the Occaſion of his Advancement?

A. He interpreted the Dreams of ſome of his Fellow-priſoners, and when the Interpretation proved true, then he was ſent for to Court to interpret the King's Dream, *Gen.* xli.

83 Q. And did this raiſe *Joſeph* to be the Ruler of *Egypt?*

A. Yes; he was thus advanced, becauſe he foretold the ſeven Years of Plenty and ſeven Years of Famine, which *Pharaoh* the King dreamed of under two different Emblems of good and bad Ears of Corn, and of ſeven fat Kine and ſeven lean ones, *Gen.* xli. 39.

84 Q. How did *Joſeph* carry himſelf towards his Brethren in his Advancement?

A. In the Famine they came down to buy Corn in *Egypt*, and bowed down to him, according to his Dreams; but he treated them roughly at firſt, as a great Lord and a Stranger, till their Conſciences ſmote them for their former Cruelty to him, *Gen.* xlii. 7, 19, 21.

85 Q.

85 Q. Did he then revenge himſelf upon them?

A. No, but he made himſelf known to them with much Affection and Tenderneſs, *Gen.* xlv.

86 Q. How did he manifeſt his Forgiveneſs of them?

A. He ſent for his Father, and bid his Brethren bring all their Families into *Egypt*, and he maintained them all during the Famine, *Gen.* xlv. 4—7.

87 Q. Did *Jacob* die in *Egypt?*

A. Yes; but according to his Deſire his Body was carried up to the Land of *Canaan*, and was buried there, in the Faith of the Promiſe, that his Seed ſhould poſſeſs that Land, *Gen.* xlix. 29. and l. 13.

88 Q. What became of the Families of *Iſrael* after *Joſeph*'s Death?

A. They were made Slaves in *Egypt*, and a new King, who knew not *Joſeph*, ſorely oppreſſed them, and endeavoured to deſtroy them, *Exod.* i. 13, 14, 16, 22.

89 Q. Did *Joſeph*, as well as his Father, profeſs any Hope of his Family and Kindred returning from *Egypt* in following Times?

A. Yes, he died in Faith of the Promiſe made to his Fathers, that they ſhould go and poſſeſs the Land of *Canaan*; and therefore he required them when they went to carry up his Bones and bury them in the promiſed Land, *Gen.* l. 24, 25.

CHAP. III.

The Deliverance of the ISRAELITES *from* Egypt, *and of* MOSES *and* AARON.

1 Q. WHO delivered the *Iſraelites* from the Slavery of *Egypt?*

A. God heard their Cry, and delivered them by the Hand of *Moſes* and *Aaron*, Exod. iii. 9, 10. and xii. 31. Joſh. xxiv. 5, 6.

2 Q. Who was *Moſes?*

A. He was one of the Family of *Levi* among the People of *Iſrael*, who was wonderfully ſaved from drowning when he was an Infant, *Exod.* ii. 10.

3 Q. How was he in Danger of drowning?

A. Pharaoh the King of *Egypt* had commanded every Male Child to be drowned; and when *Moſes*'s Parents could hide him no longer, they laid him by the Bank of the River in an Ark or Box of Bulruſhes, *Exod.* i. 22. and ii. 3.

4 Q. How was he ſaved?

A. The King of *Egypt*'s Daughter found him by the River, and pitied the Child, and brought him up for her own Son, *Exod.* ii. 5, 6, 9.

5 Q. Did he continue a Courtier in *Egypt?*

A. No, for when he was grown a Man he ſhewed Pity to his Kindred in their Slavery, and ſlew an *Egyptian*; which being known, he fled from the Court of *Pharaoh*, Exod. ii. 11—14.

6 Q. Whither did he fly?

A. To the Land of *Midian*, where he kept the Sheep of *Jethro* a Prieſt, or Prince of the Country, and married his Daughter, *Exod.* ii. 14. and iii. 1.

7 Q. How did God appoint him to deliver *Iſrael?*

A. God appeared to him in a burning Buſh, as he

he was keeping *Jethro*'s Sheep, and ſent him to *Pharaoh*, to require the Releaſe of *Iſrael* his People, *Exod.* iii. 1—18.

8 Q. What was his Office afterwards?

A. God made him the Leader and Lawgiver of the People of *Iſrael*, Exod. xxxii. 34. Deut. xxxiii. 4, 5. John i. 17.

9 Q. Who was *Aaron?*

A. He was Brother to *Moſes*, and he was ſent of God to meet him as he was returning to *Egypt*, and appointed to aſſiſt him in his Dealing with *Pharaoh* the King, *Exod.* iv. 14, 27.

10 Q. What was *Aaron*'s Office afterwards?

A. He was made the firſt High-Prieſt of *Iſrael*, Exod. xxviii. 1. Heb. v. 1, 4.

11 Q. How did *Moſes* and *Aaron* prove to *Pharaoh*, and to the People, that God had ſent them upon this Errand?

A. They had Power given them from God himſelf to work ſeveral Miracles, or Signs and Wonders, to convince the People of *Iſrael*, as well as *Pharaoh*, that they had a Commiſſion from God, *Exod.* iv. 1—10.

12 Q. What was the firſt Miracle?

A. Aaron caſt down his Rod, and it became a Serpent; and when *Pharaoh*'s Conjurers did ſo too, *Aaron*'s Rod ſwallowed theirs all up, *Ex.* vii. 9—12.

13 Q. What did *Moſes* and *Aaron* do further to deliver that People?

A. Upon *Pharaoh*'s Refuſal to let the People of *Iſrael* go, they brought ten miraculous Plagues upon the King, and upon all the Land, by the Authority and Power of God, *Exod.* vii, viii, ix, x, xi. and xiv. 10, *&c. Pſalm* cv. 26, *&c.*

14 Q. What were theſe ten Plagues?

A. (1.) Water turned into Blood. (2.) Frogs.

(3.) Lice. (4.) Flies. (5.) Murrain among Cattle. (6.) Boils, and Bliſters on Man and Beaſt. (7.) Thunder, Lightning, and Hail. (8.) Locuſts. (9.) Thick Darkneſs. (10.) The Firſt-born ſlain.

15 *Q.* Were *Pharaoh* and his People willing to releaſe the *Iſraelites* at laſt?

A. Yes, when they ſaw they were all like to be deſtroyed, for there was not a Houſe wherein there was not one dead: Then they haſtened them out, and lent them Jewels and Gold to adorn their Sacrifices and Worſhip, *Exod.* xii. 29—36.

16 *Q.* How great was the Number of the *Iſraelites* that went out of *Egypt?*

A. Six hundred thouſand Men, beſides Children, and all went on Foot, *Exod.* xii. 37.

17 *Q.* Which Way did the *Iſraelites* bend their Journey?

A. Toward the Wilderneſs of the Red-ſea, as they were guided by God himſelf marching before them in a Pillar of Cloud by Day, and in a Pillar of Fire by Night, *Exod.* xiii. 18, 21.

18 *Q.* But did not *Pharaoh* and his Army purſue them after they were gone?

A. Yes, they repented that they let them go, and purſued them to the Red-ſea, reſolving to deſtroy them, *Exod.* xiv. 5. and xv. 9.

19 *Q.* How did the People of *Iſrael*, who came out of *Egypt*, get over the Red-ſea.

A. When they were in Diſtreſs with the Red-ſea before them, and *Pharaoh*'s Army behind them, they cried unto God, whereon *Moſes* bid them ſtand ſtill, and ſee the Salvation of the Lord. Then, at the Command of God, *Moſes* ſtruck the Sea with his Rod, and divided the Waters aſunder, and the Children of *Iſrael* went through upon dry Land, *Exod.* xiv. 10, 16, 21, 29.

20 *Q.* What

20 Q. What became of the *Egyptians* that followed them?

A. God troubled their Army, retarded their March, and when *Moſes* ſtretched out his Hand over the Sea again, the Waters returned upon them, and they were drowned, *Exod.* xiv. 28.

21 Q. Whither did the Children of *Iſrael* go then?

A. They went whereſoever God guided them by the Pillar of Cloud, and the Pillar of Fire; and they moved and they reſted, according to the Reſt or the Motion of this Cloud, *Exod.* xiii. 21. *Numb.* x. 33, 34.

22 Q. How did the People of *Iſrael*, who had ſeen all theſe Wonders, behave themſelves in their Travels?

A. At every new Difficulty, when they wanted Meat or Water, or met with Enemies, they fell a murmuring againſt GOD and *Moſes*, Exod. xv. 23, 24. and xvi. 2, 3.

23 Q. How long was it before they came to the Place that God had promiſed them?

A. They wandered forty Years in the Wilderneſs, for their Sins, *Numb.* xiv. 32, 33. See *Pſalm* lxxviii.

24 Q. What did they eat all the Time?

A. God fed them with Manna, or Bread that came down every Night from Heaven, and lay all round the Camp, *Exod.* xvi. 4, 15, 35. *Deut.* viii. 3.

25 Q. What did they drink in the Wilderneſs?

A. Moſes ſmote the Rock with his Rod, and Water guſhed out in a River, which attended them in their Journies, *Exod.* xvii. 5, 6. 1 *Cor.* x. 4. *Numb.* xx. 11. *Nehem.* ix. 15.

26 Q. What did they do for Clothes during theſe forty Years?

A. Their Raiment waxed not old, nor did their Shoes wear out, *Deut.* xxix. 5.

27 Q. Did *Moſes* govern all this People himſelf?

A. By his Father-in-law *Jethro*'s Advice, and by God's Approbation, he appointed Officers and Judges over the People for common Caſes, but every harder Cauſe was brought to *Moſes*, Exod. xviii.

28 Q. You told me, that *Moſes* was a Lawgiver to the *Jews* or People of *Iſrael*, pray how came he by thoſe wiſe and holy Laws which he gave them?

A. He converſed with God fourſcore Days and Nights in Mount *Sinai*, and there he learnt them, *Exod.* xxiv. 12—18. *Deut.* ix. 9, 18.

Note, The People of *Iſrael* were not all called Jews, till after the Return from the Captivity of *Babylon*, the chief Part of thoſe who returned being of the Tribe of *Judah*: Yet in all later Hiſtories, the *Iſraelites* are ſo univerſally called *Jews*, that I have ſometimes uſed this Name even in the earlier Part of their Hiſtory.—It is plain, that *Moſes* was twice with God on Mount *Sinai*, and that forty Days each Time; for *Moſes* coming down, and finding the Idolatry of the golden Calf, broke the Tables of the Law which God wrote firſt; and God called him up the ſecond Time, and wrote the Law on new Tables. *See* Exod. xxxiv. 1—5, 28.

29 Q. What Token was there that *Moſes* had been with God?

A. The Face of *Moſes* ſhone ſo that the People could not converſe with him, till he put a Vail on his Face, *Exod.* xxxiv. 29—35.

30 Q. What Sort of Laws were thoſe which *Moſes* gave the *Jews*?

A. Moral Laws, Ceremonial Laws, and Judicial Laws, and all by God's own Appointment, *Exod.* xxiv. 12. *Iſa.* xxxiii. 22.

31 Q. What was the Religion of the *Jews*, or *Iſraelites*?

A. The ſame with the Religion of *Adam* after his

his Fall, of *Noah*, and *Abraham*, in Chap. II. Qu. 50. with theſe Additions given by *Moſes*.

Note, This is called the JEWISH, or MOSAICAL, or LEVITICAL DISPENSATION; and herein God may be conſidered under three Characters:

1. As the *Univerſal Creator of all Men*, and as the *Lord God and Ruler of the Souls and Conſciences of all*, and of the Jews, as a Part of Mankind: And under this Character He required of the Jews all the Duties of the *Light of Nature*, or the *Moral Law*, which obliged all Mankind as well as them, and that under every Diſpenſation.

2. He may be conſidered as the *God of Iſrael*, or the Jews, as a Church outward and viſible; whom He had ſeparated from the reſt of the Nations to be a peculiar People to Himſelf; and ſo he preſcribed to them peculiar Forms of Worſhip, and ſpecial Ceremonies and Rites of Religion, as Tokens of their Duty and his Grace.

3. He may be conſidered as the *proper King* of the *Iſraelites*, as a Nation, and as they were his Subjects, and ſo He gave them Judicial or Political Laws, which relate to their Government, and the common Affairs of the civil Law.—But theſe three Sorts of Laws are not kept ſo entirely diſtinct as not to be intermingled with each other. It is all indeed but one Body of Laws, and given properly to that one People under different Diſpenſations. And on this Account it is ſometimes hard to ſay, under which Head ſome of theſe Commands of God muſt be reduced. Some Commands relating to their Houſes and Garments, their Plowing and Sowing, and the Prohibition of particular Sorts of Food, are naturally ranked under their *Political Laws*: and yet there is plainly ſomething Ceremonial or Religious deſigned or included in them. Again, That which we call the *Moral Law*, or the *Ten Commands*, is for the moſt Part the *Law of Nature*, but it has ſomething of a poſitive Inſtitution, ceremonial or ritual, in it. This is very plain in the fourth Com-

mand, of the ſeventh Day Sabbath: But in this Catechiſm it was not proper to enter into too nice Inquiries on this Subject. The three Branches of this Diſtinction of the Jewiſh Laws in the main are evident enough, though they happen to be intermingled in ſome Inſtances.

CHAP. IV.

Of the MORAL LAW.

1 Q. WHICH was the Moral Law given to the *Jews?*

A. All thoſe Commands which relate to their Behaviour, conſidered as Men, and which lie ſcattered up and down in the Books of *Moſes*; but they are as it were reduced into a ſmall Compaſs in the Ten Commandments.

2 Q. How were theſe ten Commands firſt given them?

A. By the Voice of God on Mount *Sinai*, three Months after their coming out of *Egypt*: and it was attended with Thunder, and Fire, and Smoke, and the Sound of a Trumpet, *Exod.* xix. 18, 19. and xx. 1—18.

3 Q. Where was this Moral Law more eſpecially written?

A. In the Two Tables of Stone which God wrote with his own Hand, and gave to *Moſes*, Exod. xxiv. 12. chap. xxxii. 15, 16. and xxxiv. 1.

4 Q. What did the firſt Table contain?

A. Their Duty towards God in the *four firſt* Commandments. See *Exod.* xx. 3—11. *Deut.* v. 22.

5 Q. What are theſe four firſt Commandments?

A. (1.) Thou ſhalt have no other Gods before me.

(2.) Thou ſhalt not make to thyſelf any graven Image,

Image, or any Likeneſs of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou ſhalt not bow down thyſelf to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.

(3.) Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

(4.) Remember the Sabbath-Day to keep it holy. Six Days ſhalt thou labour, and do all thy Work, but the ſeventh Day is the Sabbath of the Lord thy God: In it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates; for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh-Day: Wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.

6 *Q.* Is God's reſting from his Works of Creation the ſeventh Day, the only Reaſon why the *Jews* were required to keep the Sabbath or Day of Reſt?

A. This latter Part of the fourth Commandment, namely, The Reaſon of the Sabbath, taken from the Creation, and God's *reſting* on the ſeventh Day, is entirely omitted in the Rehearſal of the ten Commands in the fifth of *Deuteronomy:* And inſtead of it the *Jews* are required to obſerve this Command of the Sabbath or holy Reſt, for another Reaſon, namely, becauſe they were Slaves in *Egypt*, and God gave them a Releaſe and Reſt from their Slavery, *Deut.* v. 15. Though it is poſ-

ſible both Reaſons of this Command might be pronounced from Mount *Sinai*, and only that mentioned in *Exodus* be writ on the Tables of Stone.

7 Q. What did the ſecond Table contain?

A. Their Duty toward Man in the *ſix laſt* Commandments, *Exod.* xx. 12—17. *Deut.* v. 22.

8 Q. What are theſe ſix laſt Commandments?

A. (5.) Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

(6.) Thou ſhalt not kill.

(7.) Thou ſhalt not commit Adultery.

(8.) Thou ſhalt not ſteal.

(9.) Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

(10.) Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.

9 Q. Were theſe ten Commands given to the *Jews* only, or are they given to all Mankind?

A. Almoſt every Thing contained in theſe Commands is taught by the Light of Nature, and obliges all Mankind; the Honour that is done them in the New Teſtament intimates this alſo. But there are ſeveral Expreſſions in theſe Laws by which it plainly appears, they were peculiarly appropriated and ſuited to the Jewiſh Nation in their awful Proclamation at Mount *Sinai*.

10 Q. Wherein does it appear ſo plainly that theſe Laws, as given at Mount *Sinai*, have a peculiar Reſpect to the *Jews*?

A. This is evident in the Preface, where God engages their Attention and Obedience by telling them, that *he was the Lord their God, who brought*

them out of the Land of Egypt. This appears alſo in the fourth Command, where the *ſeventh Day* is the appointed Sabbath for the Jews: and in *Deut.* v. 15. God gives this Reaſon for the Sabbath, that *He brought them out of* Egypt *with a mighty Hand.* It is yet further manifeſt in the fifth Commandment, where the promiſe of *long life in the Land*, literally refers to the Land of *Canaan* which God gave to that People: *That thy Days may be long in the Land which the Lord thy God giveth thee.* Yet, as is before intimated, the Citation of them by the Apoſtles in the New Teſtament as Rules of our Duty, doth plainly enforce the Obſervation of them ſo far on the Conſciences of Chriſtians.

CHAP. V.

Of the CEREMONIAL LAW *of the Jews.*

Q. 1. WHAT was the Ceremonial Law?

A. All thoſe Commands which ſeem to have ſome religious Deſign in them, eſpecially ſuch as related to their Cleanſings from any Defilement, and their peculiar Forms of Worſhip.

Note, I have hinted before, that ſeveral of the Political Laws which were given to the Jews by God as their King, have ſomething ceremonial in them; and they were deſigned to be Emblems, Types, or Figures of ſome ſpiritual Parts of Religion. There were alſo ſome Parts of their *Ceremonies* of Purification, and their Rites of religious Worſhip which have a *political* Aſpect, and were preſcribed by God as King of their Nation. But I chooſe to rank all their purifying Rites, and their Rules of Worſhip, rather under this Head of the *Ceremonial* or *Religious* Laws, becauſe their Forms of Purification, do

do more plainly and eminently typify or repreſent to us how much Care the People of God ſhould take to be ſeparated and purified from every Sin, and from the Communion of Sinners: And the Jewiſh Rites of Worſhip repreſent to us, by Way of Type or Emblem, that ſpiritual and evangelic Worſhip which ſhould be paid to God, eſpecially under the New Teſtament, as the Lord of Souls and Conſciences; as well as thoſe Bleſſings of the Goſpel, which are brought in by Chriſt and the Holy Spirit, are repreſented hereby.

SECT. I. *Of the Ceremonies of* PURIFICATION.

2 Q. WHAT were the chief Rites or Ceremonies appointed for *Purification* or *Cleanſing* among the Jews?

A. Waſhing with Water, Sprinkling with Water or Blood, anointing with holy Oil, ſhaving the Head of Man or Woman, together with various Sorts of Sacrifices, and ſome other Appointments, *Heb.* ix. 10, 13, 19. *Lev.* xv, xvi, and xiii. 33. *Numb.* vi. 19. *Exod.* xl. 9.

3 Q. What were thoſe Things or Perſons among the Jews which were required to be purified?

A. All Perſons, Houſes or Buildings, Garments, or other Things which were ſet apart for the Service of God; and all ſuch as had been defiled by Leproſy, by touching human dead Bodies, or the Carcaſes of any unclean Animal, or by other ceremonial Pollutions. See *Lev.* xi, xii, xiii, xiv, and xv. *Exod.* xl. 9—15. *Numb.* viii. 6. and xix. 9, *&c.*

4 Q. How were the Perſons or Things of the Gentiles to be purified for the Uſe of the *Iſraelites?*

A. The Things which could endure the Fire, were to paſs through the Fire; other Things were to

to be washed with Water, *Numb.* xxxi. 20—24. And the Maidens were to have their Heads shaven, and their Nails pared, before an *Israelite* could take any of them for a Wife, *Deut.* xxi. 12.

5 Q. Were there not some Things which could not be purified at all by any Ceremonies?

A. All the several Nations of *Canaanites*, and the Males among other Gentile Captives in War, who had refused the Offer of Peace, were judged so unclean and polluted, that they were all to be destroyed, *Deut.* vii. 1—4. *Josh.* vi. 21. vii. 26. and x. 28, 30, 32, 40, &c. *Deut.* xx. 13—17. And the Houses and Garments of the *Israelites*, where the leprous Spots could not be taken away, were to be destroyed also, *Lev.* xiii. 57. and ch. xiv. 45. and those *Israelites* in whom the Leprosy prevailed, were to be shut out of the Camp as unclean, *Lev.* xiii. 45, 46.

6 Q. Were there any Crimes of real Immorality or Impiety which could be taken away by any of these outward Ceremonies of Purification?

A. The mere outward Performance of any of these Ceremonies did purify the Persons defiled no further, than to set them right in their political State, as Subjects under God as their King; and to cleanse them, as Members of the Jewish visible Church, from ceremonial Defilement, *Heb.* ix. 13. *The Blood of Bulls and of Goats, and the Ashes of an Heifer, sprinkling the Unclean, sanctifieth no further than to the purifying of the Flesh.* But *Heb.* x. 4. *It is not possible that the Blood of Bulls and Goats should take away Sins*; that is, as they are committed against God as the Lord of their Souls and Consciences.

7 Q. How then were the Sins of the Jews cleansed or pardoned, I mean, their real Immoralities and Impieties against God, as the Lord of Conscience?

A. They

A. They obtained Pardon of God according to the Diſcovery of Grace and Forgiveneſs ſcattered up and down through all the five Books of *Moſes*, and eſpecially according to the Promiſes made, and the Encouragements given to *Abraham*, *Iſaac*, and *Jacob*, and in general to all thoſe who ſincerely repent of Sin, and truſt in the Mercy of God ſo far as it was then revealed, and to be further revealed in Time to come, *Exod.* xxxiv. 6, 7. *Deut.* iv. 29—31. *Iſa.* lv. 7, *&c.* But this Forgiveneſs is owing to the effectual Atonement of Chriſt, which was to be made in due Time, and which took away Sins paſt as well as to come, *Rom.* iii. 21, 24, 25, 26.

8 *Q.* Did theſe outward Rites or Purification then do nothing towards the Removal of their moral Defilements or Sins?

A. As their outward or ceremonial Defilements were appointed to be Emblems and Figures of the ſpiritual or moral Defilement of the Soul by Sin, ſo many of theſe Ceremonies of Purification, and particularly thoſe by Water and Blood, were Pledges and Tokens to aſſure them that God would forgive Sin; and they were alſo Figures and Emblems of the Removal of moral Defilement or Sin from the Souls of Men by the atoning Blood of Chriſt, and by the ſanctifying Spirit of God, which is repreſented under the Figure of *clean Water*. See *Heb.* ix. and x.

Note, The following Queſtion perhaps might come in properly after the Account of *Sacrifices*: But having here inquired whether the Ceremonies of *Purification* did any Thing toward the Removal of the moral Defilement of Sin, I thought it as proper to introduce it here, as a Kind of Objection againſt the foregoing Anſwers.

9 *Q.* But

9 Q. But were there not ſome Jewiſh Sacrifices and Methods of Purification and Atonement, appointed for ſome real Immoralities and Wickedneſs, as when a Man had committed a Treſpaſs againſt the Lord, by lying to his Neighbour, by cheating or robbing him, or by ſwearing falſely, when he had found any Thing that was loſt, and withheld it from the owner? *Lev.* vi. 1—7. Is it not ſaid, *He ſhall bring his Treſpaſs-Offering to the Lord, and the Prieſt ſhall make an Atonement for him before the Lord, and it ſhall be forgiven him?*

A. This *Treſpaſs-Offering* would ſet him right indeed in the Sight of God, as King of the Nation, againſt whoſe political Laws the Man had committed this Treſpaſs; but it never was deſigned to free him from the Guilt of his Sin in the Sight of God as the Lord of Conſcience, unleſs he repented of this Sin in his Heart, and truſted in the Mercy of God ſo far as it was revealed in that Day; for it is a certain Truth, that *the Blood of Beaſts cannot take away Sin*, Heb. x. 4.

SECT. II. *Of the* HOLY PERSONS.

HERE the Reader may take Notice that ſeveral Things mentioned in this and the two following Sections, namely, of *Holy Perſons*, *Places*, and *Things*, are deſcribed in Figures, to give a plainer Idea of them.

10 Q. Having finiſhed the Rites of Purification, let us inquire now what were the moſt remarkable Things relating to their Forms of public Worſhip?

A. Theſe five, namely, *holy Perſons*, and *holy Places*, *holy Things*, *holy Times*, and *holy Actions*.

11 Q. What mean you by calling all theſe *Holy?*

A. I mean ſuch Perſons, ſuch Places, ſuch Things, and

and ſuch Times and Actions, as were devoted to God and his Worſhip, or appointed for his ſpecial Service, *Numb.* xvi. 5. *Lev.* xxi. 8. and xxii. 15.

12 *Q.* Who might be called the *Holy Perſons* among the *Jews* or *Iſraelites?*

A. The Prieſts, and the Nazarites, and all the Levites, *Lev.* xxi. 1, 6. *Numb.* vi. 2, 8. and viii. 14. though ſometimes the whole Nation are called *holy*, Exod. xix. 6.

13 *Q.* Who were appointed to be *Prieſts?*

A. Firſt *Aaron* himſelf, and then the eldeſt of *Aaron*'s Family were appointed to be High-Prieſts in Succeſſion; and the reſt of his Sons and their Poſterity were the Prieſts, provided they had no Blemiſh in their Bodies, *Lev.* xvi. 32. and xxi. 17. *Exod.* xxix. 30. *Numb.* iii. 3, 4, 10, 32. chap. iv. 16. chap. [illegible]. and xx. 25, 26.

14 *Q.* How were they made Prieſts?

A. They were ſolemnly ſeparated at firſt to the Prieſt's Office by Anointings, and Purifications, and Sacrifices, *Lev.* viii.

15 *Q.* What was the Buſineſs of the Prieſts?

A. Their chief Buſineſs was to offer Sacrifices to the Lord, to burn Incenſe before him in the holy Place, to kindle the Lamps, to do the higher Services of the Sanctuary, and to inſtruct the People, *Lev.* i. 5, 7, 8. and ii. 2. *Numb.* xvi. 40. *Exod.* xxx. 7.

16 *Q.* What was the Office of the *High-Prieſt?*

A. He was appointed to come nearer to God, even to enter into the moſt holy Place, to do ſpecial Services on the yearly Day of Atonement, to overſee all the public Worſhip, and to judge among them, in many civil Matters as well as religious, *Acts* xxiii. 4, 5. *Lev.* xvi. *Numb.* iii. 4, 6. *Deut.* xvii.

17 *Q.* Was there any Work which the Prieſts performed in common with the High-Prieſt?

A. All

A. All the Prieſts were to teach the People their Duty, to aſſiſt in judging of civil and religious Matters, and bleſs the People in the Name of the Lord, *Deut.* xvii. 8—13. and xxi. 5. *Numb.* vi. 23. *Mal.* ii. 7.

Note, The Prieſts were appointed to give the Senſe of the Law in civil as well as religious Concerns, becauſe the ſame God who was the Object of their Worſhip, was alſo King of their Nation.

18 Q. Who were the *Nazarites?*

A. Men or Women of any Tribe who ſeparated or devoted themſelves to the Lord for a Time by a particular Vow, *Numb.* vi.

19 Q. What were the Rules of a *Nazarite*'s Vow or Separation?

A. He was to drink no Wine nor ſtrong Liquor, to come at no dead Body, nor to ſuffer any Razor to come upon his Head, but let his Hair grow all the Time, unleſs he fell under ſome ceremonial Defilement, *Numb.* vi. 5, 6, 9, &c.

20 Q. How was his Vow to be finiſhed or ended?

A. By ſhaving his Head at the Door of the Tabernacle, offering a Sacrifice, and burning his Hair in the Fire of it, *Numb.* vi. 13, 18.

21 Q. Who were the *Levites?*

A. All the Tribe or Family of *Levi*, for they were taken into the Service of God inſtead of the Firſt-born of all the Tribes of *Iſrael*, whom God claimed as his own, *Numb.* iii. 40. and viii. 13—19.

22 Q. Why did God claim all the Firſt-born of *Iſrael?*

A. Becauſe he ſaved them from the deſtroying Angel, when he ſmote all the Firſt-born of *Egypt*. *Numb.* viii. 14—18.

23 Q. What was the Buſineſs of the *Levites?*

A. To wait on the Prieſts in their Office, and to do

do the lower Services of the Sanctuary or holy Place, *Numb.* viii. 19. and iii. 4, 6.

24 *Q.* How were the *Levites* ſeparated to the Service of the Sanctuary?

A. By ſprinkling Water of Purification on them, ſhaving their Fleſh, waſhing their Garments, and the People laying their Hands on them, as well as by ſeveral Sacrifices, *Numb.* vi. 6--16.

SECT. III. *Of the* HOLY PLACES, *particularly the* TABERNACLE.

25 *Q.* NEXT to the Holy Perſons let us inquire what were the *Holy Places?*

A. The Tabernacle in the Days of *Moſes*, and the Temple in the Days of *Solomon*, each of which is ſometimes called the *Sanctuary*, Exod. xxv. 8. 1 *Chron.* xxii. 19.

26 *Q.* What was the *Tabernacle?*

A. It was a Sort of moveable Building made of Pillars and Boards, ſet in Sockets of Silver, and fine Linen Curtains embroidered with Cherubs, and coupled with Loops and Tacks of Gold, that the whole might be taken to Pieces, and carried with them in their Journies. See *Exod.* xxvi.

Note, When *Moſes* had received full Orders for making this Tabernacle, he came down from Mount *Sinai* and found the People had been guilty of Idolatry, in making a golden Calf: Then it is ſaid, *He took the Tabernacle, and pitched it without the Camp, and afar from the Camp, and called it* the Tabernacle of the Congregation: *And every one that ſought the Lord, went out to this Tabernacle.* This is ſuppoſed to be a little occaſional Tabernacle, made like a ſmall Chapel for preſent Worſhip; for God reſided there at the Door of it in a cloudy Pillar; and *Moſes* went into this Tabernacle and talked

talked with God there, *Exod.* xxxiii. 6, 7, *&c.* But when the great Tabernacle was finiſhed, according to God's Appointment, it ſtood not without the Camp, as appears in the following Queſtion.

27 *Q.* Where did the Tabernacle ſtand when it was reared up?

A. It ſtood within a large Space of Ground which was called the *Court of the Tabernacle*, one hundred Cubits long, and fifty Cubits broad, *Exod.* xxvii. 9—18. and all the Tribes pitched their Tents round about it, *Numb.* ii.

28 *Q.* How was the Court of the Tabernacle incloſed?

A. It was incloſed by a Row of Pillars on each Side, with Curtains reaching from Pillar to Pillar, *Exod.* xxvii. 9—18. and xl. 33.

29 *Q.* How was the Tabernacle covered?

A. With four Vails or Curtains; one of fine Linen, one of Goats Hair, the third was made of the Skins of Rams dyed red, and the fourth or outermoſt of Badger-Skins to endure the Weather, *Exod.* xxvi. 1—14.

30 *Q.* Into what Rooms was the Tabernacle divided?

A. Into the *holy Place*, where the Prieſts entered to miniſter daily, and the *moſt holy Place*, where none but the High-Prieſt entered, and that but once a Year, *Heb.* ix. 6, 7.

31 *Q.* How was the *holy* Place divided from the *moſt holy?*

A. By a Curtain or Vail of fine Linen of various Colours embroidered with Cherubs, and hung on four Pillars overlaid with Gold, *Exod.* xxvi. 31, 32, 34.

32 *Q.* What was the *Temple?*

A. A moſt glorious Building of Stone and Timber raiſed near five hundred Years afterward by King

King *Solomon*, inſtead of this moveable Tabernacle, 1 *Chron.* xvii. 5, 11, 12. 1 *Kings* vi. 1, 2.

33 Q. But beſides theſe holy Places, (namely, the *Tabernacle* and the *Temple*) was not *Jeruſalem* called the *holy City?*

A. Yes, becauſe God appointed the Tabernacle in *David*'s Time to be removed to Mount *Zion*, and becauſe the Temple was built by *Solomon* on Mount *Moriah*, both which are included within the City of *Jeruſalem*, Neh. xi. 1. 2 *Chron.* iii. 1. and 1 *Kings* viii. 1.

SECT. IV. *Of the* HOLY THINGS, namely, *Altars, Garments, Sacrifices*, &c.

34 Q. WHAT were the *holy Things?*

A. There was a great Number of holy Things made of Gold and Silver, Braſs and Wood, and fine Linen, and other Materials both dry and liquid, which were uſed in the Jewiſh Worſhip.

35 Q. What were the chief or moſt conſiderable of theſe holy Things?

A. The Ark of the Covenant, and the Mercy-Seat, the Altar of Incenſe, the Table and the Candleſtick, the Altar of Burnt-Offering, and the Laver, the Prieſts Garments, the Sacrifices, the purifying Water, the holy Oil and holy Perfume, together with Veſſels or Inſtruments relating to all or any of theſe, *Exod.* xxxi. 7—11.

36 Q. What was the *Ark?*

A. It was a Cheſt or Coffer made of Wood, and overlaid with Gold, wherein the two Tables of the Law were kept, of God's own Writing, with ſome other precious Things which were afterward laid up there, *Exod.* xxv. 10—16. *Deut.* x. 1—5. *Heb.* ix. 4, 5.

Note,

Note, The Rod of *Aaron,* which bloſſomed and brought forth Almonds, and the Pot of Manna, which the *Iſraelites* lived upon in the Wilderneſs, were both laid up in the Ark for a perpetual Memorial of thoſe miraculous Events, *Exod.* xvi. 33, 34. *Numb.* xvii. 10. *Heb.* ix. 4. Though ſome learned Men rather ſuppoſe theſe were only placed before the Ark, and not in it.

37 Q. What was the *Mercy-ſeat?*

A. It was the Covering of the Ark, and it was made of pure Gold, with a Cherub of Gold at each End of it, with their Wings ſtretched out to cover the Mercy-ſeat, and their Faces toward each other, and toward the Mercy-ſeat alſo, *Exod.* xv. 17—21.

Note, A *Cherub* is uſed in Scripture to denote ſome angelic Power under the Figure of ſome ſtrange Animal. It is deſcribed always like a living Creature with Wings, and probably with cloven Feet too; but whether it be rather in the Shape of an Ox, or of a Man, the Learned are not agreed. Perhaps it was ſometimes nearer to the one Form, and ſometimes to the other.

38 Q. Why was the Covering of the Ark called the *Mercy-ſeat?*

A. Becauſe God dwelt on it as the God of *Iſrael,* between the Cherubs, in a Body of Light or a bright Cloud, and appeared there as a God of Mercy, accepting their Sacrifices and their Prayers, *Exod.* xxv. 22. *Lev.* xvi. 2. *Numb.* vii. 19. *Pſalm* lxxx. 1. This Light was called by the Jews the *Shechinah,* or the Habitation of God, and ſometimes the *Glory,* Rom. ix. 4.

39 Q. Where were the Ark and the Mercy-ſeat placed?

A. In the Holy of Holies within the Vail, *Exod.* xxvi. 33, 34.

40 Q. What was the *Altar of Incenſe?*

A. An Altar made of Wood, covered with Gold, with

with a Crown or Ledge of Gold round about it. *Exod.* xxx.

41 Q. What was done here?

A. Incenſe or Perfume of ſweet Spices was burnt and offered upon it every Morning and Evening, *Exod.* xxx. 7, 8.

42 Q. What was the *Table?*

A. The Table was made of Wood, covered with Gold, and had a golden Crown or Ledge round it, with Golden Diſhes and Spoons, *Exod.* xxv. 23—30.

43 Q. What was put on this Table?

A. Twelve Cakes of Bread were ſet there freſh every Sabbath, and it was called *Shew-Bread*, Lev. xxiv. 5.

44 Q. What was the *Candleſtick?*

A. It was made of pure Gold, like a Pillar or Shaft, with three Branches on each Side, and thus it would hold one Lamp on the Top, and ſix Lamps on the Branches, *Exod.* xxv. 31.

45 Q. When were theſe *Lamps* dreſſed?

A. Every Morning and every Evening they were dreſſed and ſupplied with pure Oil, to burn always before the Lord, *Exod.* xxviii. 20. and xxx. 7, 8.

46 Q. Where were the Altar of Incenſe, the Table of Shew-bread, and the Candleſtick placed?

A. In the holy Place.

47 Q. What was the Altar of *Burnt-Offering?*

A. It was made of Wood, and overlaid with Braſs, with Shovels and Fire-pans, and Baſons, and other Veſſels belonging to it, *Exod.* xxvii. 1—5.

48 Q. What was the Uſe of it?

A. All the Burnt-Offerings and Sacrifices were offered upon it, *Exod.* xxxviii. 1.

49 Q. What was one of the chief Glories of it?

A. That the firſt Sacrifice that was offered upon

it

it was burnt by Fire from Heaven, and that Fire was always kept burning there for holy Uſes, *Lev.* ix. 24. and vi. 13.

50 Q. What was the *Laver?*

A. A vaſt Veſſel of Braſs, containing a large Quantity of Water, *Exod.* xxx. 18—21.

51 Q. What was the Deſign of it?

A. For the Prieſts to waſh their Hands and their Feet when they went to do Service in the Tabernacle, *Exod.* xxx. 18—21.

52 Q. Where did the Altar of Burnt-Offering and the Laver ſtand?

A. In the Court of the Tabernacle under the open Sky, *Exod.* xl. 29, 30.

53 Q. Having ſeen the holy Things that belonged to the Tabernacle, let us now inquire what were the Prieſts *holy Garments?*

A. The common Prieſts had a Veſt called an *Ephod*, and ſome peculiar Garments of fine Linen appointed them when they miniſtered in the Tabernacle; but the Garments of the High-Prieſt were very peculiar, and exceeding rich and glorious, 1 *Sam.* xxii. 18. *Exod.* xxxix. 1, 27, 41.

54 Q. What were the High-Prieſts' chief Garments?

A. Theſe ſix or ſeven, namely, The Ephod, with the Breaſt-plate and Girdle of curious Work, the Robe of the Ephod, the embroidered Linen Coat, and the Mitre with a golden Plate, *Exod.* xxviii. 4. *Note* here. The common Prieſts had ſuch a linen Coat and Girdle, but not embroidered, and ſuch a Mitre of Linen, but without a golden Plate, *Exod.* xxviii. 40.

55 Q. What was the *Ephod?*

A. It was a Sort of ſhort Veſt without Sleeves, to be worn above all the other Garments; it was made of fine Linen, with blue, purple, and ſcarlet,

interwoven with Plates and Wires of Gold, *Exod.* xxxix. 2, 3.

56 Q. What was the *Breaſt-plate?*

A. It was made of the ſame Work as the Ephod; of a Span ſquare, with *twelve* Jewels ſet in Gold, ranked in four Rows and faſtened to the Ephod, *Exod.* xxxix. 8, 9, 10.

57 Q. What was engraven on theſe *Jewels?*

A. The twelve Names of the Children of *Iſrael*, that the High-Prieſt might bear them on his Breaſt, as a Memorial before the Lord, *Exod.* xxviii. 32. and xxxix. 14.

58 Q. What was the *Urim* and *Thummim* on the Breaſt-plate?

A. It was ſomething whereby the Mind and Will of God were made known to the High-Prieſt, when he inquired in Caſes of Difficulty, *Exod.* xxviii. 30. *Numb.* xxvii. 31.

Note here, on this Ephod was the Urim and Thummim in the Breaſt-plate, which are ſometimes called *the Oracle*, becauſe the High-Prieſt by conſulting this in any Inquiry of Importance found the Mind of God, and told it to the Inquirer. But we know not what this Urim and Thummim were, or by what Signs or Tokens, or in what Manner the Mind of God was made known on or by this Breaſt-plate to the Prieſt, whether the Anſwer was given by a particular Luſtre on ſuch Letters on the Breaſt-plate as ſpelled out diſtinct Words, or whether by a Voice from the Ephod, or from the Mercy-ſeat, is not hitherto agreed by the Learned, and their Conjectures about it are very various and uncertain.

59 Q. What was the *Girdle* of the Ephod?

A. A curious linen Girdle of embroidered Work, to bind the Ephod with other Garments cloſe to the Body, *Exod.* xxviii. 8. and ſome ſuppoſe it to have been faſtened to the Ephod.

60 Q. What

60 Q. What was the *Robe* of the Ephod?

A. It was an upper Garment woven all of blue, with wrought Pomegranates, and golden Bells, hanging on the Hem, to make a Sound when the High-Prieſt went into the Holy Place, *Exod.* xxxix. 31, 33, *&c.*

61 Q. What was the *Coat?*

A. An under Garment, cloſer to the Body, made of Linen, and finely embroider'd, *Exod.* xxviii. 4, 39.

62 Q. What was the *Mitre?*

A. It was a Cap of fine Linen, with a *Plate* of pure Gold faſtened on the fore-part of it with a Lace of blue, *Exod.* xxviii, xxxvi, and xxxix. 28, 30.

63 Q. What was engraved on this *Plate?*

A. HOLINESS TO THE LORD, becauſe *Aaron* was to bear the Iniquity of their holy Things, that they might be accepted before the Lord, *Exod.* xxviii. 36—38. and xxxix. 28, 30, 31.

64 Q. Thus much for the holy Garments: Now let us hear what are the *Sacrifices* that were appointed, which are alſo numbered among the holy Things?

A. All Sacrifices were *Offerings* made to God: Some were of Corn, or Wine, or Oil; and others were Offerings of living Creatures, Birds or Beaſts, which were generally to be ſlain: But all Sacrifices muſt be perfect in their Kind, and without a Blemiſh, *Lev.* xxii. 19, 20.

Note, There is one ſingle Exception to this Rule, *Lev.* xxii. 23. where a Bullock or a Lamb, which had no other Blemiſh but ſome ſmall natural Imperfection or Superfluity, might be offered in the Caſe of a mere *Free-will Offering,* but in no other Caſes. The current Language of Scripture ſeems every where elſe ſo plainly to require Sacrifices without a Blemiſh, that ſome Commentators think this Text muſt be explained ſome other Way.

65 Q. Where were theſe Sacrifices to be offered?

A. In no other Place but at the Door of the Tabernacle, or the Temple, *Lev.* xvii. 8, 9. *Deut.* xii. 13.

66 Q. But do we not read of *Gideon* and *Samuel*, and *David*, and *Elijah*, building Altars, and offering Sacrifices in other Places?

A. This was not lawful to be done but by Prophets and inſpired Men, or at God's expreſs Command.

67 Q. How were the Sacrifices offered to God?

A. In ſome Sacrifices the Whole was burnt on the Altar; in others, a Part was burnt, and other Parts were given to the Prieſts for their Subſiſtence: And in ſome Sacrifices the Perſon who offered them was allowed to partake alſo. See *the ſeven firſt Chapters of* Leviticus.

68 Q. What was done with the *Blood* of the living Creatures that were ſacrificed?

A. The Blood was never to be eaten, but to be poured out or ſprinkled, according to God's Appointment; for the Blood is the Soul or Life of the Beaſt, and it is Blood that maketh Atonement for the Soul or Life of Man. See *Lev.* xvii.

69 Q. What was the Deſign of Sacrifices of Corn, Wine, and Oil?

A. Theſe were called *Meat-offerings* and *Drink-offerings*, and they were appointed chiefly to give Thanks to God for Mercies received.

70 Q. What was the Deſign of killing and burning living Creatures in Sacrifices?

A. Some might be deſigned perhaps by Way of Thankſgiving, but moſt of them were to make Atonement for Sins or Treſpaſſes againſt the Law of the Jews, or to purify the Unclean from ſome ceremonial Defilement, *Heb.* ix. 7, 13, 22.

71 Q. How could the killing and burning of living Creatures make Atonement for Sin?

A. *It*

A. *It is not poſſible* (as St. *Paul* aſſures us) *that the Blood of Bulls and Goats ſhould really take away Sins* committed againſt God, as the Lord of Conſcience: But when a Man among the Jews had offended God, conſidered as King of the Nation, by ſome civil Treſpaſs againſt the Laws of the Land, God was pleaſed to accept of the Suffering or Death of the Beaſt, inſtead of the Death or Suffering of the Man: Or if a Perſon fell into ſome ceremonial Defilement, he was to be purified by the Blood of a Beaſt: And this was an Emblem, or Type and Token that the Sin of Man deſerved Death, and that God, conſidered as the Lord of Conſcience, would forgive Sin, and would accept of the Sufferings and Death of his Son in due Time, as a real Sacrifice of Atonement, in the Room of the Sinner. See *Heb.* ix, and x. 1 *Pet.* i. 19. and ii. 24. See Queſt. 6, 7, 8. of this Chapter.

72 Q. With what Fire were the Sacrifices burnt?

A. With Fire which came down at firſt from Heaven on the Altar, and it was kept always burning on the Altar for ſacred Uſes, that is, to light the Lamps, to burn Incenſe, and to kindle other Fires in their Worſhip, *Lev.* ix. 24. and vi. 13.

73 Q. Who were thoſe Perſons that dared to uſe other Fire in Worſhip than what God had appointed?

A. *Nadab* and *Abihu*, the Sons of *Aaron*, burnt Incenſe with *ſtrange* Fire, *Lev.* x.

74 Q. What was their Puniſhment?

A. There went out a Fire from the Lord and devoured them, *Lev.* x. 1, 2.

75 Q. When were theſe various Sacrifices to be offered?

A. Daily, Weekly, Monthly, and Yearly, and on many ſpecial Occaſions, as God revealed to *Moſes*.

76 Q. What was the *daily Sacrifice?*

A. A young Lamb every Morning and every Evening for a Burnt-Offering, together with a Meat-offering and Drink-offering, *Numb.* xxvii. 3, *&c.*

77 Q. What was the Deſign of it?

A. To keep the People in Remembrance that for their daily Sins they needed continual Atonement and Pardon, and that God required continual Thankſgiving for his daily Mercies.

78 Q. What were the *Weekly*, *Monthly*, and *Yearly Sacrifices?*

A. Such as were required on the ſeveral holy times, or the Feſtivals and Faſts which God appointed.

79 Q. What was that ſpecial Sacrifice which was offered to make the purifying Water, called *the Water of Separation?*

A. A red Heifer was to be ſlain and burnt without the Camp, with her Skin, Fleſh, and Blood, with Cedar-Wood, Hyſſop, and Scarlet: And all the Aſhes were to be gathered and laid up in a clean Place without the Camp, *Numb.* xix.

80 Q. How was the Water of Separation to be made?

A. Some of the Aſhes of the burnt Heifer were to be put in a Veſſel, and to be mingled with running Water, *Numb.* xix. 17.

81 Q. What was the Uſe of it?

A. To purify Perſons, or Things, or Places, which were defiled by touching a human dead Body, or the Bones of a Man, or a Grave, *ver.* 11—16.

82 Q. How muſt it be applied to the defiled Thing or Perſon in order to cleanſe them?

A. Some clean Perſon muſt take Hyſſop and dip it in the Water, and ſprinkle it upon the Tent, and upon the Perſons and Veſſels that were unclean, *ver.* 18. *Pſalm* li. 7. *Heb.* ix. 13.

83 Q. After the Water of Purification, tell me now what was the *holy anointing Oil?*

A. It

A. It was a kind of Liquid Ointment, compounded of Myrrh, Cinnamon, and other rich Spices, with Oil-Olive, by the Art of the Apothecary; and there was none to be made like it on Pain of Death, *Exod.* xxx. 23—33.

84 Q. What was the Uſe of this holy Oil?

A. All the Veſſels of the Tabernacle were to be anointed with it, as well as *Aaron* the High-Prieſt, and his Sons, *Exod.* xxx. 26.

85 Q. What was the *Incenſe* or holy *Perfume?*

A. It was a Compoſition of ſweet Spices with Frankincenſe; nor was any to be made like it on Pain of Death, *Exod.* xxx. 34—38.

86 Q. What was the Uſe of this Incenſe or Perfume?

A. Some of it was to be beat to Powder, and laid before the Ark in the moſt holy Place before the Lord, *Exod.* xxx. 36. And it was this Incenſe of ſweet Spices which was burnt daily on the Altar of Incenſe. See *Exod.* xxx. 7, 8, 9. and xxxv. 15. and xxxvii. 29.

87 Q. What is the laſt Sort of holy Things relating to the Jewiſh Worſhip?

A. The *Inſtruments* and *Veſſels* which were uſed in their Sacrifices, and in any other Part of their Religion; and they were made chiefly of *Gold, Silver, Braſs* and *Wood.*

88 Q. What Inſtruments were made of *Gold?*

A. The golden Cenſer belonging to the moſt holy Place; the Veſſels belonging to the Table of Shew-bread; namely, the Bowls, and Diſhes, and Spoons, and Covers; the Veſſels belonging to the Candleſticks and Lamps, namely, the Snuffers and Snuff-diſhes, *&c. Heb.* ix. 4. *Exod.* xxxvii. 16, 23.

89 Q. What Inſtruments were made of *Silver?*

A. Beſides the Hooks and Fillets of the Pillars

of the Court, and the Sockets of ſome of the Pillars, and of all the Boards of the Tabernacle, which were of Silver, *Exod.* xxvi. 19, *&c.* and xxvii. 10, *&c.* there were Chargers and Bowls of Silver, offered by the Princes for the Uſe of the Sanctuary, *Numb.* vii. 13. and Trumpets of Silver, *Numb.* x. 2.

90 *Q.* What were the Inſtruments of *Braſs?*

A. Thoſe which belonged to the Altar of Burnt-offering, namely, the Pots, Shovels, Baſons, and Fleſh-hooks, and Fire-pans, beſide the Brazen Grate of Net-Work, *Exod.* xxxviii. 3, 4. Alſo the common Cenſers for Incenſe were ſuppoſed to be Veſſels of Braſs fit to hold Fire, *Numb.* xvi. 17, 37.

91 *Q.* What were the Inſtruments of *Wood?*

A. The Staves fixed to the Golden Rings to bear both the Ark, the Incenſe Altar, and the Golden Table, were all made of *Shittim* Wood, and overlaid with Gold, *Exod.* xxxvii. 4, 15, 28. but the Staves to bear the Altar of Burnt-offering were overlaid with Braſs, *Exod.* xxxviii. 6.

SECT. V. *Of the Holy Times and Holy Actions.*

92 *Q.* HAVING ſurveyed the Holy Things of the Jews, let us inquire what were the chief of the *Holy Times* or Days appointed to them?

A. The Weekly Sabbaths, the New-Moons, the Feaſt of the Paſs-over, the Feaſt of Pentecoſt, the Feaſt of Trumpets, the Great Day of Atonement, and the Feaſt of Tabernacles. See moſt or all theſe Holy Times preſcribed in *Lev.* xxiii. and the ſeveral Sacrifices belonging to them in *Numb.* xxviii, xxix.

93 *Q.* What was the *weekly Sabbath?*

A. The ſeventh Day of every Week was a Day of holy Reſt from all the common Labours of Life, and

and a Day of aſſembling, or Worſhip, which is called *an holy Convocation*, Exod. xx. 8, 10. Lev. xxiii. 2, 3.

94 Q. What ſpecial public Service was done on this Day?

A. The daily Sacrifice was doubled, *Numb.* xxviii. 9. and it is very probable, that ſome Portions of the Law were to be read, and perhaps expounded, chiefly by the Prieſts and *Levites*, as was practiſed afterward in the Synagogues, *Acts* xv. 21. and perhaps alſo this might be done, at leaſt in the following Times, on all Days of holy Convocation.

95 Q. Why was this Day ſanctified or made holy?

A. Partly from God's reſting from the Work of Creation on the ſeventh Day, and partly in Remembrance of the *Iſraelites* Deliverance and Reſt from their ſlaviſh Labours in *Egypt*, Exod. xx. 11. *Deut.* v. 15.

96 Q. What was the Feaſt of the *New-Moons?*

A. In the Beginning of their Months which they reckoned by New-Moons, they were to blow the Silver Trumpets, and offer a ſpecial Sacrifice, *Num.* x. 10. xxviii. 11. 1 *Sam.* xx. 5. *Pſalm* lxxxi. 3.

97. What was the Feaſt of the *Paſs-over?*

A. It was kept for ſeven Days in their firſt Month, *Abib*, by ſacrificing a Lamb, and eating it in every Family, in Remembrance of God's paſſing over the Families of *Iſrael*, when he ſlew the Firſt-born in every Houſe of the *Egyptians*, Exod. xii. 18, *&c.*

Here *note*, That the firſt Month of the Jews, for all the common Affairs of Life, which are called *Civil Affairs*, was *Tiſri*, which in Part anſwers to our *September*, and is the firſt Month after the Autumnal Equinox: and it was always ſo to continue for Civil Affairs, as appears from *Exod.* xxiii. 16. chap. xxiv. 22. and *Lev.* xxv. 8—10. But as to *Eccleſiaſtical*

or *Religious Matters*, the firſt Month after the Vernal Equinox, called *Abib*, which anſwers partly to our *March*, was deſigned to be the beginning of the Year to the Jews, in Memory of their great Deliverance from *Egypt*.

98 Q. In what Manner was the Feaſt of the Paſs-over kept?

A. On the fourteenth Day of the Month, they were to roaſt a Lamb for Supper, and to eat Unleavened Bread that Evening, and ſeven Days after, *Exod.* xii. 3, 8, 19. *Numb.* xxviii. 16, 17.

99 Q. Was there any particular Worſhip performed on theſe ſeven Days?

A. Yes, there were ſpecial Sacrifices every Day, a Sheaf of the firſt ripe Corn, that is, Barley, was now offered to God; and on the firſt and laſt Day there was an holy Convocation or Aſſembly for Worſhip, *Exod.* xii. 16. *Numb.* xxviii. 16, *&c. Lev.* xxiii. 10.

100 Q. What was the Feaſt of *Pentecoſt?*

A. Fifty Days, or ſeven Weeks after the firſt ripe Corn (or Barley) had been offered to God, there was a particular Sacrifice, and an holy Aſſembly, and two Loaves of the firſt Fruits of Wheat were to be offered, *Lev.* xxiii. 15—21.

Note, This was called *the Feaſt of Weeks*, Deut. xvi. 16. *compared with* Exod. xxiii. 16. It was a Sheaf of Barley that was offered at the Paſs-over, and two Loaves of Wheat at Pentecoſt, both of them as Firſt-fruits. See *Pool*'s Annotat. on *Exod.* xxiii. 16.

101 Q. What was the Reaſon of the Feaſt of Pentecoſt?

A. It was kept as a Thankſgiving for the Beginning of Wheat Harveſt, *Exod.* xxiii. 16. and perhaps alſo in Memory of the giving of the Law at Mount *Sinai*; which was ſeven Weeks, or fifty Days

Days after the Paſs-over, and their coming out of *Egypt*, Exod. xx. 1, 11.

Note, They went out of *Egypt* the fourteenth Day of the firſt Month, *Exod.* xii. 17, 18. From thence to the beginning of the third Month is forty-ſix or forty ſeven Days, when they came to the Mount of *Sinai*, Exod. xx. 1, 2. Then they purified themſelves three Days, *ver.* 11, 16. and God gave the Law the fiftieth Day: and this Feaſt was called *Pentecoſt*, which in the *Greek* ſignifies *Fiftieth*.

102 Q. What was the Feaſt of *Trumpets?*

A. The firſt Day of the ſeventh Month, blowing of Trumpets was appointed with peculiar Sacrifices, and an holy Aſſembly, *Lev.* xxiii. 24. *Numb.* xxix. 1, *&c.*

103 Q. What are ſuppoſed to be the two chief Deſigns of this Feaſt of Trumpets?

A. (1.) The ſeventh Month having ſeveral Holy-Days in it, it was a Sort of Sabbatical Month, or Month of Sabbaths, and was to be begun with an extraordinary Sound of Trumpets. (2.) This was counted the firſt Month, and firſt Day of the Year for Civil Matters, as the other was for Things Religious, and was to be proclaimed by Sound of Trumpet. See *Pool*'s Annotat. on *Lev.* xxiii. 24, and xxv. 9.

Note, As the ſeventh Day was the *Sabbath*, or Day of Reſt from Labour, ſo the ſeventh Month was a ſort of *Sabbatical Month*; the ſeventh Year a *Sabbatical Year*, to let the Land reſt from Tillage; and at or after the ſeventh Sabbatical Year, that is, once in fifty Years, there was *a Year of Jubilee*, or Releaſe and Reſt from Servitude or Bondage, *Lev.* xxv. 2, *&c.* 8, *&c.*

104 Q. What was the great *Day of Atonement?*

A. The tenth Day of the ſeventh Month was appointed as a general Day of public Faſting and Humiliation, Repentance and Atonement, for all

the People, *Lev.* xxiii. 27. and xvi. 29. and *Numb.* xxix.

105 Q. What was to be done on that Day?

A. This was the Day when the High-Prieſt, dreſſed in his richeſt Garments, was to enter into the moſt Holy Place with the Blood of a peculiar Sacrifice, and ſprinkle it upon the Mercy-ſeat before the Lord, to make Atonement for the Sins of the whole Nation, and to offer Incenſe on the golden Cenſer. *See ſeveral more ceremonies belonging to this Day*, Lev. xvi. Let it be obſerved alſo, that in the Year of Jubilee, on this great Day of Atonement, the Trumpet of Jubilee was to be ſounded through the Land, to proclaim Liberty to all the Inhabitants, *Lev.* xxv. 8—10.

106 Q. What was the Feaſt of *Tabernacles?*

A. On the fifteenth Day of the ſeventh Month, at the End of all their Harveſt, they begun this Feaſt, and dwelt ſeven Days in Booths made of the Boughs of Trees, *Deut.* xvi. 13.

107 Q. What was the Deſign of this Ceremony?

A. To keep in Memory their dwelling in Booths in the Wilderneſs, when they went out of the Land of *Egypt*, Lev. xxiii. 39—44.

108 Q. How was this Feaſt obſerved?

A. By peculiar Sacrifices every Day of the Feaſt, and a holy Aſſembly on the firſt Day, and on the eighth Day, *Numb.* xxix. 12.

109 Q. At what Hour did their Sabbaths, and all their Feaſts begin and end?

A. The Jews counted their Days, and particularly their Holy-Days, from the Evening at Sunſet to the next Evening, *Gen.* i. 5. *Lev.* xxiii. 5, 32.

110 Q. At what Place were the Feaſts to be kept?

A. At the Place which God ſhould chooſe for the Reſidence of the Ark and Tabernacle; which was

was firſt at *Shiloh*, afterwards at *Jeruſalem*; though the blowing of Trumpets to proclaim the Beginning of the Year was practiſed in all the Cities of *Iſrael*. See *Deut.* xvi. 16. and *Pool*'s Annotat. on *Lev.* xxiii. 24. 2 *Kings* xxi. 4.

111 Q. How then could all *Iſrael* keep theſe Feaſts?

A. At the three chief Feaſts, namely, the Paſſover, Pentecoſt, and the Feaſt of Tabernacles, all the Males were to appear before God in one Place with ſome Offering, *Exod.* xxiii. 14—17. *Deut.* xvi. 16.

112 Q. What was the Offering they were to bring unto God when they appeared before him at theſe ſolemn Feaſts?

A. The Tithe or tenth Part of their Corn, Wine, and Oil, and the Firſt-born of their Cattle; but they themſelves were to partake in eating of it. *Deut.* xiv. 22, 23. though the Bulk of it was to be given to the Prieſts and Levites. See *Chap.* VI. *Queſt.* 15, 16.

113 Q. Was it not dangerous for them to leave their own Dwellings, in Towns and Villages which bordered on their Enemy's Country?

A. God promiſed them, that when they ſhould go up to appear before him thrice in the Year, no Man ſhould deſire their Land, *Exod.* xxxiv. 23, 24. which was a ſtanding Miracle during that Diſpenſation.

114 Q. Having heard this Account of Holy Perſons and Places, Things and Times, let us now inquire what were the *Holy Actions?*

A. All thoſe Actions may be called *Holy*, which were appointed to be a Part of this *Ceremonial* Worſhip; but the Actions relating to the *Natural* Worſhip of God, ſuch as Prayer and Praiſe, are in themſelves holy and religious.

Sect.

SECT. VI. *The Uſe of the Jewiſh Ceremonies.*

115 Q. WHAT were the chief Uſes of all theſe ceremonial Commands?

A. Theſe three; (1.) To diſtinguiſh the Jews from all other People, as a holy People, and God's peculiar viſible Church, who eminently bore up his Name and Honour in the World, *Lev.* xx. 22—26.

(2.) To employ that People, who were ſo much given to Idolatry, in many Varieties of outward Forms and Rites of Religion, leſt they ſhould be tempted to follow the Superſtition and Idolatry of the Nations round about them, *Deut.* vi. 1, 2, 14, 17. *Deut.* xxix. 1, 9—18.

(3.) To repreſent by Types, Figures and Emblems, many of the Offices of Chriſt, and the Glories and Bleſſings of his Goſpel.

116 Q. How doth it appear that any of theſe Jewiſh Ceremonies are Emblems or Types of Chriſt and his Goſpel?

A. 1. This appears from many Places in the New Teſtament, where Jeſus Chriſt and the Bleſſing of the Goſpel are called by the ſame Names, So Chriſt is called our *High-Prieſt*, Heb. iii. 1. and iv. 14. He is the *Lamb* that was ſlain, *Rev.* v. 6. 1 *Pet.* i. 19, 20. Our *Paſs-over*, 1 Cor. v. 7. and *Sacrifice* to take away Sin, *Heb.* ix. 26. The *Atonement* or *Propitiation* for Sin, *Rom.* iii. 25. 1 *John* ii. 2. His Body is called *the Temple*, becauſe God dwelt in it as in the Jewiſh Temple, *John* ii. 19, 21. *Col.* ii. 9.

2. This appears yet further from the evident and intended Reſemblance which the Scripture repreſents between ſeveral of the Jewiſh Ceremonies, and the Things of the Goſpel. The Blood of Chriſt obtained eternal Redemption for us, as the Blood

Blood of Bulls and Goats cleanſed and freed the Jews from ceremonial Defilements, *Heb.* ix. 12, *&c.* His Blood is called *the Blood of ſprinkling*, Heb. xii. 24. to ſprinkle or cleanſe us from a guilty Conſcience, as the ſprinkling of the Blood of the Jewiſh Sacrifices purified the People, *Heb.* ix. 20. and x. 22. The *moſt holy Place*, where God dwelt of old on the Mercy-Seat, is the Figure of the true Heaven, where God dwells on a Throne of Grace, *Heb.* ix. 8, 24. and iv. 16. The High-Prieſt's Entrance with the Blood of the Sacrifice, and with the Names of the Tribes on his Breaſt, into the moſt holy Place, *to appear before God* there for the Jews, is a plain Figure of Chriſt's Entrance into Heaven with his own Blood, to appear before God for us, *Heb.* ix. 12, 25. The Jewiſh Incenſe was a Type or Figure of Prayer, *Rev.* v. 8. and viii. 3. The Jewiſh Sabbath or *Day of Reſt*, as well as the Land of *Canaan*, was a Type of the Reſt and Releaſe of Believers from Sin and Guilt, and from an uneaſy Conſcience, under the Goſpel, and the final Reſt of the Saints in Heaven, *Heb.* iv. 3, 4, 9, 10.

This might be proved more at large by ſome other Scriptures, where the Jewiſh Rites in general are called *Figures* or *Shadows* of the *good Things* of the Goſpel, *Col.* ii. 16, 17. *Heb.* viii. 5. and iv. 1—14, 23, 24.

117 *Q.* Did the Jews themſelves underſtand the ſpiritual Meaning of theſe Ceremonies?

A. Perhaps a few of them, who were more enlightened, might underſtand the Meaning of ſome of the chiefeſt and moſt conſiderable Types; but the Bulk of the People can hardly be ſuppoſed to have underſtood the ſpiritual Meaning of them; at leaſt, the Bible gives us no Intimation of it.

118 *Q.* How

118 Q. How could they be appointed as Types and Figures of ſpiritual Things, if the People who were required to uſe them in their Worſhip, did not underſtand the ſpiritual Meaning of them?

A. 1. The Jewiſh Diſpenſation was the Childiſh or Infant State of the Church of God, as it is deſcribed, *Gal.* iv. 1, 2, 3, *&c.* Now, Children are ſometimes employed in ſeveral Things by their wiſer Parents, the chief Deſign and Meaning whereof they underſtand not till riper Years.

2. If theſe Ceremonies were not underſtood by the ancient Jews, to whom they were given, yet they might be deſigned as Types and Figures of Chriſt, and the Bleſſings of the Goſpel, in order to confirm the Religion of Chriſt and the Goſpel, when it ſhould be afterwards publiſhed to the World, by ſeeing how happily it anſwers theſe ancient Types.

119 Q. Wherein doth this appear?

A. St. *Paul* does actually confirm Chriſtianity this Way, eſpecially in his Epiſtle to the *Hebrews*, by ſhewing how theſe ancient Types and Ceremonies are fulfilled in the Goſpel of Chriſt.

Note. As a *Prophecy* is the Foretelling of Things to come, in Words, ſo a *Type* is the Foretelling of ſomething to come, in ſome real Emblem or Figure or Reſemblance of it: Now as there are many ancient Prophecies which were not underſtood by the Perſons to whom they were firſt ſpoken, nor by the Perſons who ſpoke them, 1 *Pet.* i. 11, 12, yet when they are fulfilled they come to be better underſtood, and bear Witneſs to the Hand of God, both in the Prephecy and in the Accompliſhment. So though Types may be obſcure when they are firſt appointed, yet when they are accompliſhed or fulfilled, they are better underſtood, and ſhew the Hand of God, both in appointing the Sign, and bringing to paſs the Thing ſignified.

120 Q. Can

120 Q. Can theſe Things be ſaid therefore to be fulfilled or accompliſhed in Chriſt, ſince the Meaning of all theſe Ceremonies or Types is not yet known even to Chriſtians themſelves?

A. The New Teſtament has revealed to us, and taught us to underſtand the chief and moſt conſiderable both of the Types and Prophecies; but neither one nor the other are underſtood fully; And yet we make no Doubt but the Prophecies are, or ſhall be accompliſhed in Chriſt; and why not the Types alſo? Probably it is reſerved as one Part of the Glory of that happy Day, when the Jews ſhall be converted, that the Reſt of their Prophecies, as well as the Rites and Ceremonies of their ancient Worſhip, together with their Accompliſhment in Chriſt and the Goſpel, ſhall be more completely underſtood.

CHAP. VI.

Of the Political or Judicial LAW *of the Jews.*

1 Q. WE have had a particular Relation of the *Moral* and *Ceremonial Laws* of the Jews; Say now what was their *Judicial* or *Political Law?*

A. That which related to their civil Government as a Nation.

2 Q. Who was their Governor?

A. God himſelf condeſcended to take upon him the Title of their KING, and he appointed various Kinds of Governors under him, as he thought fit, *Judges* viii. 23. 1 *Sam.* xii. 12, 13. *Iſa.* xxxii. 22.

Note.

Note. Since the ſame Perſon was both their God and their King, the Tabernacle and the Temple may be conſidered not only as the Reſidence of their God, but as the Palace of their King alſo. The Court of the Tabernacle was the Court of the Palace; the Holy of Holies was the Preſence-Chamber; the Mercy-ſeat was his Throne; the Cherubs repreſented his Attendants as God, and the Prieſts were his Miniſters of State as King; the High-Prieſt his Prime-Miniſter; the Levites were his Officers, diſperſed through all the Kingdom; the Table of Shew-Bread, together with ſome Part of the Sacrifices which were given to the Prieſt, did repreſent the Proviſion for his Houſhold, *&c.*

Whatſoever other Governors were made from Time to Time, either Captains, Judges, or Kings, they were but Deputies to God, who put them in and turned them out at Pleaſure.

3 *Q.* What did the Political or Civil Laws, or Commands, oblige the People to?

A. To many particular Practices, relating, (1.) To War and Peace. (2.) To Huſbands and Wives. (3.) Parents and Children. (4.) Maſters and Servants. (5.) Food and Raiment. (6.) Houſes and Lands. (7.) Corn and Huſbandry. (8) Money and Cattle. (9.) The Birds and Beaſts. (10.) The Firſt-born of all Things. (11.) The Maintenance of the Levites and Prieſts. (12.) The Care of the Bodies and Lives of Men.

4 *Q.* What were ſome of the more peculiar Laws about *War* and *Peace?*

A. That they ſhould make no Peace with the ſeven Nations of *Canaan*, but that they ſhould deſtroy them utterly; and that when they went to War, every Soldier who was afraid might go Home, *Deut.* vii. 1, 2, 3. and chap. xx. 8.

5 *Q.* What were ſome of their peculiar Laws about *Huſbands* and *Wives?*

A. That

A. That a Man ſhould marry his Brother's Widow, if his Brother died childleſs: And that Men were permitted to put away their Wives by a Writing of Divorce, *Deut.* xxv. 5. xxiv. 1. And that Adultery was to be puniſhed with Death, *Lev.* xx. 10.

6 Q. What were ſome of their ſpecial Laws about *Parents* and *Children?*

A. The firſt-born Son was to have a double Portion: And that any Child who ſmote or curſed his Father or his Mother, or was obſtinately rebellious and incorrigible, was to be put to Death, *Deut.* xxi. 17, 18—21. *Exod.* xxi. 15, 17.

7 Q. What are ſome of their ſpecial Laws about *Maſters* and *Servants?*

A. Any Servant might go free, if his Maſter had maimed him: And an *Iſraelitiſh* Servant, though he were bought with Money, ſhall go out free for nothing in the ſeventh Year; and if he will not go out free, his Maſter ſhall bore his Ear thro' on the Door-poſt with an Awl, and he ſhall ſerve him for ever, *Exod.* xxxi. 2—6. and *ver.* 26, 27.

Note, This Word, *for ever,* ſignifies till the Yearof Jubilee; for all Servants or Slaves who were *Hebrews* were then to have their Freedom, and return to their own Lands and Poſſeſſions, in their own Tribe. See *Lev.* xxv. 39—42. And this is the beſt Way of reconciling *Exod.* xxi. with *Lev.* xxv. where one Text ſaith, *The Servant ſhall go out free in the ſeventh Year,* and another *in the Year of Jubilee,* and the third ſaith, *he ſhall ſerve for ever.*

8 Q. What ſpecial Laws had they relating to their *Food?*

A. That they ſhould eat no Blood, nor the Fat of the Kidneys, nor any Thing that died of itſelf, or was torn of wild Beaſts, nor any of the Beaſts

or

or Birds, or Fiſhes, which were pronounced to be unclean, *Lev.* xi. and xvii. *Deut.* xiv. 21. And therefore they would not eat with Heathens, leſt they ſhould taſte unclean Food.

9 Q. What were ſome of the Laws relating to their *Clothing?*

A. A Man muſt not wear the Raiment of Women, nor a Woman the Raiment of Men: They muſt wear no mixed Garment made of Woollen and Linen; and they were required to make Fringes in the Borders of their Garments, and put upon the Fringe of the Borders a Ribbon of blue, that they might look upon it, and remember to do the Commandments of the Lord, *Numb.* xv. 38, 39. *Deut.* xxii. 5, 11, 12.

Note, In our Saviour's Time they wrote Sentences of the Law on Parchment, and put them on their Foreheads and their Garments: Theſe were called *Phylacteries,* Matt. xxiii. 5.

10 Q. What are ſome of their ſpecial Laws about *Houſes* and *Lands?*

A. That every *ſeventh* Year the Land ſhould reſt from ploughing and ſowing; and God promiſed to give them Food enough in the ſixth for the three Years. And every *fiftieth* Year, which is the Year of *Jubilee*, all Houſes and Lands that were ſold, ſhould return to their former Poſſeſſors, except Houſes in walled Towns, *Lev.* xxv. 2—17, 20, 21, 30, *&c.*

Note, Every ſeventh Year, in which the Fields were not to be tilled, was called a *Sabbath,* or *Sabbatical Year*; and after *Seven* Sabbatical Years, that is, *forty nine* Years, was the Year of Jubilee in the fiftieth. Though ſome have ſuppoſed the Jubilee to be the forty-ninth Year itſelf, that ſo two Sabbatical Years might not come together: For in the Jubilee, it is plain, there was to be no ploughing, nor

nor ſowing, nor reaping, nor Vintage, *Lev.* xxv. 11.

11 Q. What were ſome ſpecial Jewiſh Laws about *Corn* and *Huſbandry?*

A. They were forbid to plough with an Ox and an Aſs together; to ſow their Fields with Seeds of different Kinds; or to make clean Riddance of their Harveſts, either of the Field or of the Trees, for the Gleanings were to be left for the Poor, *Deut.* xxii. 9—11. *Lev.* xix. 9, 10, 19. And any Travellers might eat their Fill of Grapes or Corn in a Field or Vineyard, but might carry none away, *Deut.* xxiii. 24, 25.

12 Q. What were ſome of their peculiar Laws about *Money*, *Goods*, and *Cattle?*

A. They might lend Money upon Uſury to a Stranger, but not to an *Iſraelite*. That a Thief ſhould reſtore double for whatſoever Thing he had ſtolen; but if he ſtole Cattle, and killed or ſold them, he muſt pay five Oxen for an Ox, and four Sheep for a Sheep, *Exod.* xxii. 22. *Deut.* xxiii. 19, 20. *Exod.* xxii. 1—9. But if he had nothing to pay, the Thief ſhould be ſold for his Theft, *ver.* 3.

13 Q. What ſpecial Laws related to *Beaſts* and *Birds?*

A. They were forbid to muzzle the Mouth of the Ox that trod out the Corn, that ſo he might eat ſome while he was treading it: Nor when they took a Bird's-Neſt in the Field with Eggs or young ones, were they permitted to take the Dam with them, *Deut.* xxv. 4. and xxii. 6, 7.

14 Q. What Laws were given them about the *Firſt-born?*

A. The Firſt-born of Man and Beaſts were devoted or given to God, as well as the Firſt-fruits of the Trees and of the Field, *Exod.* xxii. 29, 30. *Numb.* xvii. 12, 13.

Note,

Note, The Firſt-born of Men were redeemed by the *Levites:* The Firſt-born of Beaſts were to be ſacrificed or ſome way put to Death, if not redeemed, *Exod,* xii. 2, 12, 13, 15. *Numb.* iii. 41.

15 Q. What were the Laws about the Maintenance of the *Prieſts?*

A. The Prieſts were to be maintained by the Firſt-born of all Cattle, and the Firſt-fruits of Oil, and Wine, and Corn, and they had a Share in various Sacrifices, namely, the Heave-Offerings, the Wave-Breaſt, and the right Shoulder, *&c. Numb.* xviii. 8—19.

Note, Heave-Offerings were to be moved upwards and downwards, towards Heaven and Earth. *Wave Offerings* were to be ſhaken to and fro, or moved towards the four Quarters of the Heaven. All this is ſuppoſed to ſignify an Offering of them to God, as univerſal Lord of all Parts of the Creation, and who dwells every where.

16 Q. What were the Laws about the *Levites* Maintenance?

A. They were maintained by the Tenth or Tithe of Fruits and Corn, which God appointed for them, *Numb.* xvii. 21, 24. And they had ſome Cities and their Suburbs, given them out of every Tribe, *Joſh.* xxi.

17 Q. What were ſome of their ſpecial Laws about the *Bodies* and the *Lives of Men?*

A. He that killed, or ſtole, and ſold a Man, muſt die for it, *Exod.* xxi. 12, 16. And in all Caſes of real Injury or Miſchief, Life was to pay for Life, an Eye for an Eye, a Hand for a Hand, or a Foot for a Foot, *Lev.* xxiv. 17—20. And this was the Penalty of a Falſe Witneſs, who intended to bring any Miſchief whatſoever on another. *Deut.* xix. 18, *&c.* for the ſame was to be executed on the falſe Witneſs.

18 Q. Was

18 Q. Was there no Pardon for him that killed another?

A. If he did it wilfully, there was no Pardon; but if it was done by Chance, there were ſix Cities of Refuge in the Land of *Canaan*, appointed, to which the Manſlayer might fly and be ſafe. But he was bound to dwell there till the Death of the High-Prieſt, *Numb.* xxxv. 11—33.

19 Q. Was the Law the ſame for the *Servant* or *Slave*, and for the *Freeman*, in Caſe of Maiming and of Murder?

A. Not entirely the ſame; for in ſome Caſes of maiming or killing a Slave, the Offender was not puniſhed to the ſame Degree as if the injured Perſon had been a Freeman, *Exod.* xxi. 20, 26.

20 Q. What were ſome of the uſual Puniſhments of Criminals appointed in the Jewiſh Law?

A. A Fine of Money or Cattle to be paid, a *cutting off* from the People or Congregation, ſcourging or beating, at moſt with forty Stripes, the Loſs of a Limb, or the Loſs of Life, *Exod.* xxi. 19, 22, 36. *Lev.* xix. 20. chap. xxiv. 17—20.

21 Q. What is the Meaning of being *cut off from the People*, or the *Congregation?*

A. In ſome greater Crimes, ſuch as preſumptuous Rebellion againſt the Laws of God, wilful Sabbath-breaking, *&c.* it may ſignify capital Puniſhment or Death by the Hands of the Magiſtrate, *Numb.* xv. 30, 31. *Exod.* xxxi. 14. In ſome Caſes it may intend a being devoted to ſome Judgment by the immediate Hand of God, *Lev.* xvii. 10. and xx. 5, 6. But in ſome leſſer Crimes, perhaps, it may ſignify no more than to be excommunicated, or ſhut out of the Congregation of *Iſrael*, and the Privileges thereof; as for eating leavened Bread at the Time of the Paſs-over, *Exod.* xii. 15. or for a Man's

Man's going unto the holy Things with his Uncleanneſs upon him, *Lev.* xxii. 3. where it is expreſſed, that *that Soul ſhall be* cut off *from the Preſence of God.* But this Queſtion hath ſome Difficulties in it, and learned Men differ about the Senſe of theſe Words, being *cut off.*

22 Q. If the Jews were permitted to give forty Stripes, how came *Paul* five Times to receive but forty Stripes ſave one, from the Jews, who ſo much hated him? 1 *Cor.* xi. 24.

A. Becauſe they pretended to be very ſcrupulous in obſerving the Law exactly, and therefore they never inflicted more than thirty-nine Stripes, leſt they ſhould happen to miſtake in the Tale while they were inflicting forty, and thus tranſgreſs the Law.

23 Q. What were their moſt common Ways of putting *Criminals* to Death?

A. By hanging them on a Tree, or by ſtoning them with Stones, *Numb.* xxv. 4. *Deut.* xxi. 23. xiii. 9, 10. *Numb.* xv. 35.

24 Q. How many *Witneſſes* were neceſſary to condemn a Criminal to Death?

A. At the Mouth of *two* or *three* Witneſſes ſhall he that is worthy of Death be put to Death, but not at the Mouth of one Witneſs, *Deut.* xvii. 6, 7.

25 Q. What was the Deſign of God in giving them ſo many peculiar Laws about their Civil or Political Affairs?

A. (1.) To let them know that God was their King as well as their God, and to keep them diſtinct and ſeparate from the reſt of the Nations, as his own People and Kingdom.

(2.) Many of theſe Laws were in themſelves excellently ſuited to the Advantage of that People, dwelling in that Country, and under thoſe Circumſtances.

(3.) Some of theſe Laws had a moral or ſpiritual Meaning in them, which might partly be known at that Time, and which was further diſcovered afterwards.

26 Q. What Inſtances can you give of *moral Leſſons* taught by theſe Political Laws?

A. Thou ſhalt not take the Dam with the Young, Deut. xxii. 6, 7. is to teach Men Mildneſs and Compaſſion. *Thou ſhalt not muzzle the Ox that treads out the Corn*, Deut. xxv. 4. is to ſhew that Miniſters, who provide us ſpiritual Food, ought to be maintained themſelves, 1 *Cor.* ix. 9, 10. for ſo the Apoſtle *Paul* has explained it.

CHAP. VII.

Of the Sins *and* Punishments *of the Jews in the Wilderneſs.*

1 Q. AFTER all this Account of the Moral, Ceremonial, and Judicial Laws, can you tell me whether the Children of *Iſrael* obeyed them or no?

A. No; they often broke the Laws of God, and ſinned againſt him, and were often puniſhed, *Iſa.* lxiii. 10. *Pſalm* lxxviii. 32—34.

2 Q. What were the moſt remarkable *Sins* againſt God in the Wilderneſs?

A. Beſides their Murmurings at ſome Difficulties in the Beginning of their Journey, their firſt remarkable and notorious Crime was their making a golden Calf, and worſhipping it at the Foot of Mount *Sinai*, Exod. xxxii. 4, 8.

3 Q. What Temptation, or what Pretence could they have for ſuch a Crime?

A. Moſes was gone up into Mount *Sinai*, and tarried there ſo many Days longer than they expected, that they wanted ſome viſible Token of God's Preſence among them; and ſo they conſtrained *Aaron* to make this golden Image, to be a Repreſentation of the Preſence of God, but without God's Appointment, *Exod.* xxxii. 1.

Note, It is ſcarcely to be ſuppoſed that this was the mere Image of a common Calf, or that the Jews could fall down and worſhip ſuch an Image; or that they could ſuppoſe an Ox or Calf, which was the Idol of their Enemies the *Egyptians*, was a proper Emblem of the God of *Iſrael*, their Deliverer from *Egypt*. Probably therefore it was the Image of a Cherub, partly in the Form of a winged Ox. And ſince God was repreſented immediately afterward by *Moſes* as *dwelling among the Cherubims* on the Mercy-ſeat, this might be a common Opinion or Notion beforehand among the People even of that Age*: And it might be made as a viſible Repreſentation of the Preſence of God, for they proclaimed a Feaſt to *Jehovah*, ver. 5. in the ſame manner as *Jeroboam*, long afterward, made perhaps the ſame Sort of Images for the ſame Purpoſe, which are called *Calves*. But both this and that being done without God's Appointment, it was all Idolatry, and in a Way of the utmoſt Contempt, it was called *Worſhipping a Calf*; and was accordingly puniſhed as highly criminal, *See* Chap. V. Qu. 37.

* There were ſome Things relating to the Worſhip of God which that People had ſome general Notion of, before *Moſes* went up into the Mount to learn all the Particulars from God: As for Inſtance, they had *Altars*, and *Sacrifices*, and *ſprinkling of Blood*, Exod. xxiv. 4, 6, 8. They had *Prieſts*, Exod. xix. 22, 24. and a *Tabernacle*, or moveable Chapel, *Exod.* xxxiii. 6, 7. And they might know that God dwelt among *Angels*, or ſome glorious winged Beings, as

4 Q. How did God puniſh them for the golden Calf?

A. The Children of *Levi* were commanded to ſlay their Brethren, and they ſlew three thouſand of the Children of *Iſrael*, Exod. xxxii. 27, 28.

5 Q. What was another of their remarkable *Sins?*

A. In the next Stage, after *Sinai*, they lothed the Manna, which God ſent them, and murmured for want of Fleſh, *Numb.* xi. 4.

6 Q. How was the Murmuring puniſhed?

A. God gave them the Fleſh of Quails in Abundance, and ſent the Plague with it, *Numb.* xi. 31, 33.

7 Q. What was their third remarkable *Sin?*

A. Being diſcouraged by the Spies who ſearched out the Land of *Canaan*, and brought an ill Report of that promiſed Land, they were for making a Captain to return to *Egypt*, Numb. xxii. 32. and xiv. 3, 4, 36.

8 Q. How was this Rebellion chaſtiſed?

A. Ten of the Spies died immediately of a Plague, and all the People were condemned to wander forty Years in the Wilderneſs, till all thoſe who were above twenty Years old ſhould die by Degrees in their Travels, *Numb.* xiv. 29—37.

9 Q. Who of the Spies were ſaved?

A. None but *Caleb* and *Joſhua*, who followed the Lord fully, and gave a good Account of the Land of Promiſe, *Numb.* xiv. 6, 23, 24, 37, 38. and xxvi. 65.

10 Q. What was their fourth remarkable *Sin?*

A. When *Korah*, *Dathan*, and *Abiram*, ſtirred up a Rebellion againſt *Moſes* and *Aaron*, Numb. xvi. 1, *&c.*

His Attendants. And theſe Cherubs might be ſometimes figured as flying Men with Calves Feet, or as flying Oxen, as Part of the Equipage or Attendants of God.

11 Q. What was the Occaſion of this Rebellion of *Korah* and his Companions?

A. They pretended that all *Iſrael* were holy, and that *Aaron* and his Family had no more Right to the Prieſthood than they; and that *Moſes* took too much upon him to determine every Thing among them, *Numb.* xvi. 3, 10.

12 Q. How were *Korah*, *Dathan*, and *Abiram* puniſhed?

A. They and their Families were ſwallowed up by an Earthquake *, and their two hundred and fifty Companions were burnt by a Fire which came out from God, *ver.* 31, 35. and when the Congregation murmured againſt *Moſes* and *Aaron* for the Death of theſe Sinners, God ſmote above fourteen thouſand of them, and they died of the Plague, *ver.* 41—50.

13 Q. What Miracle did God work to ſhew that he had choſen *Aaron*'s Family to the Prieſthood?

A. He bid the Heads of the People chooſe twelve Rods for the twelve Tribes of *Iſrael*, and write *Aaron*'s Name upon *Levi*'s Rod, and lay them up in the Tabernacle till the Morrow: At which Time they took each Man his Rod, and *Aaron*'s Rod bloſſomed and yielded Almonds, *Numb.* xvii. 2—6—10.

14 Q. What was done with this Rod of *Aaron*?

A. It was laid up in the Ark to be a laſting Teſtimony againſt theſe Rebels, *ver.* 10. and to confirm *Aaron*'s Right to the Prieſthood.

15 Q. What was a fifth remarkable *Sin* of the People?

A. They murmured becauſe of the Length of the Way, and for Want of better Food than Manna, *Numb.* xxi. 4, 5.

---

* *Yet in* Numb. xxvi. 11. *the Sons of* Korah *are excepted.*

16 Q. How was this new Murmuring puniſhed?

A. God ſent fiery Serpents among them which deſtroyed many of them, *Numb.* xxi. 6.

17 Q. How were the People healed which were bitten by the Serpents?

A. By looking up to a Serpent of Braſs, which *Moſes* put upon a high Pole at God's Command, *Numb.* xxi. 8, 9.

18 Q. What was the ſixth remarkable Sin of *Iſrael?*

A. Whoredom and Idolatry; for they loved the *Midianitiſh* Women, and worſhipped their Gods, *Numb.* xxv. 1, 2.

19 Q. How was this Whoredom and Idolatry puniſhed?

A. By the Command of God and *Moſes* to kill the Offenders, and by a Plague which ſlew twenty four thouſand, *Numb.* xxv. 4, 5, 9.

20 Q. Who tempted them to this Idolatry?

A. Balaam, the wicked Prophet and Soothſayer, *Numb.* xxxi. 16.

21 Q. Why did he tempt them to it?

A. Becauſe God hindered him from curſing *Iſrael*, when *Balak* the King of *Moab* had hired him to do it, *Numb.* xxii. 5—12.

22 Q. How did God hinder him?

A. Three ways. (1.) By forbidding him to go at firſt, though afterwards he permitted him. (2.) By making his own Aſs ſpeak to him, to ſtop him when he was going. (3.) By inſpiring him with Prophecies, and compelling him to bleſs *Iſrael* three or four Times, inſtead of curſing them. See *Numb.* xxii. 12, 30, 31. and xxiii. 7, 8, *&c.*

23 Q. What became of *Balaam* at laſt?

A. He was ſlain among the *Midianites* by the Men of *Iſrael*, under the Conduct of *Moſes*, before they came to the River of *Jordan*, Numb. xxxi. 1—8.

CHAP. VIII.

Of the Jews Entrance into CANAAN, *and their Government by Judges.*

SECT. I. *Of the Iſraelites Poſſeſſion of* CANAAN.

1 Q. WHAT became of the People of *Iſrael* after all their Wanderings in the Wilderneſs?

A. Though their Sins and Puniſhments were many and great, yet they were not deſtroyed; but God brought them at laſt into *Canaan*, the Land which he promiſed to their Fathers, *Joſh.* i. 11.

2 Q. Did *Moſes* lead them into that Land?

A. No; he was only permitted to ſee it from Mount *Piſgah*, and there he died, and God buried him, *Deut.* xxxiv. 1—8.

3 Q. Did *Aaron* go with them into *Canaan?*

A. *Aaron* died before *Moſes*, and *Eleazar* his Son was made High-Prieſt in his Room, *Numb.* xx. 24—28.

4 Q. Why were not *Moſes* the Lawgiver, nor *Aaron* the High-Prieſt, ſuffered to bring the People into the Land of Promiſe?

A. Becauſe they had both ſinned and offended God in the Wilderneſs, and God would ſhew his Diſpleaſure againſt Sin, *Deut.* xxii. 48—51.

5 Q. What other Leſſon might God deſign to teach us by this Conduct of Providence?

A. Perhaps God might teach us hereby that neither the Laws of *Moſes*, nor the Prieſthood of *Aaron*, were ſufficient to bring us into the Poſſeſſion of the heavenly Country, of which *Canaan* was a Figure.

6 Q. Who

6 Q. Who was appointed to lead the People of *Iſrael* into the promiſed Land?

A. *Joſhua*, whoſe Name is the ſame with *Jeſus*, and who came to be the Governor and Captain of *Iſrael* after *Moſes* died, *Joſh.* iii. 13—15.

7 Q. How did they get over the River *Jordan?*

A. As ſoon as the Prieſts who bore the Ark dipped their Feet in the Brink of the River, the Waters which were above roſe up in an Heap, and the Channel was left dry while all the People paſſed over, *Joſh.* iii. 14, 15.

8 Q. What Memorial did they leave of their paſſing over *Jordan* on Foot?

A. By God's Appointment they took up twelve Stones out of the midſt of *Jordan*, where the Prieſts ſtood with the Ark while the Tribes paſſed over, and ſet them up as a Monument in the Place wherein they lodged the firſt Night, *Joſh.* iv. 3—9, 23.

9 Q. How were they commanded to deal with the *Canaanites* when they took their Land?

A. They were required to deſtroy them utterly, leſt if they ſhould live they might teach *Iſrael* their Idolatries and their wicked Cuſtoms, *Deut.* vii. 16—26.

10 Q. But what right had the *Jews* to deſtroy them, and take their Country?

A. The *Canaanites* were abominable Sinners, and God, by particular Inſpiration, made the Jews the Executioners of his Wrath againſt them, juſt as he might have uſed a Plague, or the Beaſts of the Earth to have deſtroyed them; and then, as the Sovereign Lord of all, he gave their forfeited Country and Poſſeſſions to whom he pleaſed, *Lev.* xviii. 24, 25. *Pſalm* cxxxvi. 17—22.

Here let it be obſerved, that this awful Inſtance of one Nation's deſtroying another, and ſeizing their

Lands and Poſſeſſions, was authoriſed by God himſelf, the righteous Judge of the World, in and by a long Train of moſt conſpicuous and public Miracles and Prophecies; ſo that the *Iſraelites* could not be deceived in their divine Commiſſion for this bloody Work. Nor is it liable to be made a Precedent, or a Pretence for any other Nation or Perſon to treat their Neighbours at this Rate, be they ever ſo wicked, unleſs they can ſhew ſuch aſtoniſhing and undoubted Atteſtations of a plain Commiſſion from God, the righteous Governor of the World, and the ſovereign Lord of all.

11 Q. What was the firſt City they took in *Canaan?*

A. *Jericho*, whoſe Walls fell down, when by God's Appointment they ſounded Trumpets made of Rams Horns, *Joſh.* vi. 5, 20.

12 Q. What did they do when they took the City?

A. By God's Command they devoted it as the Firſt-fruits, to be a Sacrifice to the Lord, and therefore they burnt all the Goods in it, together with the City, as well as deſtroyed all the Inhabitants, except *Rahab* the Harlot, and her Kindred, *Joſh.* vi. 24, 25.

13 Q. Why was *Rahab* ſpared?

A. Becauſe ſhe believed that God would give *Iſrael* the Land of *Canaan*, and ſhe hid and ſaved the Spies whom *Joſhua* ſent, *Joſh.* ii. 9—14. and vi. 25, 26. *Heb.* xi. 31.

14 Q. How did the Army of *Iſrael* ſucceed againſt the Men of *Ai?*

A. God ſuffered *Iſrael* to be put to Flight before the Men of *Ai*, becauſe *Achan* an *Iſraelite* had ſtole and hid ſome of the Spoil of the City of *Jericho*, which was accurſed, and devoted to the Fire, *Joſh.* vii. 5—9.

15 Q. How was the Anger of God appeaſed for this Crime?

A. They

A. They mourned humbly before God, they ſought out the Perſon who had ſtolen this accurſed Thing, and ſtoned him and his Family to Death, *Joſh.* vii. 6, 13, 14, 24.

16 Q. How did they take the City of *Ai* at laſt?

A. By counterfeiting a Flight, as on the former Day; and when the Men of *Ai* were drawn out of the City, the *Iſraelites* who lay in Ambuſh entered and burnt it, *Joſh.* viii. 13—29.

17 Q. How did the *Gibeonites* deceive the People of *Iſrael*, and ſave themſelves from Death?

A. They ſent Ambaſſadors, with old Sacks upon their Aſſes, and old Garments and mouldy Bread, to prove that they came from a far Country; and the Men of *Iſrael* raſhly made Peace with them, and ſwore to it, *Joſh.* ix. 4—15.

18 Q. What did *Joſhua* do when he found that they dwelt in the Midſt of *Canaan?*

A. He let them live, becauſe the Elders had ſworn to them; but he made them Hewers of Wood, and Drawers of Water for the Congregation, and for the Altar of the Lord, *ver.* 27.

19 Q. How did *Iſrael* conquer the King of *Jeruſalem*, with his four Allies?

A. God helped *Iſrael*, by caſting great Hailſtones from Heaven upon their Enemies, *Joſh.* x. 10, 11.

20 Q. What remarkable Thing did *Joſhua* do that Day?

A. He bid the Sun and Moon ſtand ſtill to lengthen out the Day for his Victory, and they obeyed him, *Joſh.* x. 12—14.

21 Q. What did *Joſhua* do with the five Kings when he took them?

A. He called the Captains of *Iſrael* to ſet their Feet on their Necks, and then he ſlew them, and

hanged them up on five Trees before the Lord, *Joſh.* x. 24, 26.

22 *Q.* Did *Joſhua* proceed to conquer the whole Country?

A. The *Iſraelites*, under the Conduct of *Joſhua*, went on till they had ſlain one and thirty Kings, and then the People reſted from War for a Seaſon, *Joſh.* xi. 23. and xii. 24.

23 *Q.* Where was the Tabernacle firſt ſet up after they came to *Canaan?*

A. In *Shiloh*, in the Tribe of *Ephraim*, at ſome Diſtance from *Jeruſalem*, and there it tarried above three hundred Years, even till the Days of *Samuel*, *Joſh.* xviii. 1. 1 *Sam.* i. 3.

24 *Q.* How came it to be ſet up there?

A. By the Appointment of God; for it is ſaid *He ſet his Name firſt in* Shiloh, *Jer.* vii. 12. See *Deut.* xii. 5—16.

25 *Q.* How was the Land of *Canaan* divided among the People?

A. *Reuben*, and *Gad*, and half the Tribe of *Manaſſeh*, had their Inheritance given them by *Moſes* on the other Side *Jordan*, and *Joſhua* caſt Lots for the reſt of the Tribes before the Lord in *Shiloh*, *Numb.* xxxii. *Joſh.* xiii. 7, 8. and xviii. 10.

26 *Q.* Did not the Tribes of *Reuben* and *Gad*, and half *Manaſſeh*, go to help their Brethren in deſtroying the *Canaanites?*

A. Yes, by the Appointment of *Moſes*, they went over *Jordan* to aſſiſt their Brethren, till they were ſettled in the Land, *Numb.* xxxii. 16—33. and *Joſh.* i. 12—18.

27 *Q.* What Memorial did theſe two Tribes and an half leave in the Land of *Canaan*, that they belonged to the Nation of *Iſrael?*

A. They built a great Altar upon the Borders of

of *Jordan*, not for Sacrifice, but merely as a Memorial of their Intereſt in the God of *Iſrael*, in the Tabernacle, and in the Worſhip thereof, *Joſh.* xxii.

28 Q. Where was the Tribe of *Levi* diſpoſed of?

A. Being devoted to the Service of the Tabernacle and Religion, they were not fixed in one Spot of Ground, but had a Share in the Inheritance of every Tribe, that they might teach every City the Laws of God and their Duty, *Joſh.* xxi. 3.

29 Q. What did *Joſhua* do juſt before his Death?

A. He ſummoned the People together, and made a moſt ſolemn Covenant with them, that they ſhould ſerve the Lord, *Joſh.* xxiii. and xxiv. 1—28.

30 Q. Did the *Iſraelites* go on to drive out the Inhabitants of *Canaan* after the Death of *Joſhua?*

A. Yes, by the Appointment of God, the Tribe of *Judah* went up againſt *Bezek*, Judg. i. 1—4.

31 Q. What did the *Iſraelites* do to *Adonibezeck* (or the King of *Bezek*) when they took him?

A. They cut off his Thumbs and great Toes, *Judg.* i. 6.

32 Q. What Remark did he make upon it?

A. He confeſſed the Juſtice of God in this Puniſhment, for he had cut off the Thumbs and great Toes of threeſcore and ten Kings, and made them gather Meat under his Table, *ver.* 7.

33 Q. Did the *Iſraelites* drive all the *Canaanites* out of the Land?

A. No, for there were ſome left for ſeveral hundred Years after *Joſhua*'s Death: *The Jebuſites* and the *Philiſtines* continued till the Days of *David*, 2 Sam. v. 6, 17.

34 Q. Why did not God aſſiſt *Iſrael* to drive them all out?

A. Becauſe *Iſrael* did not obey the Commands of God, and ſome of the *Canaanites* were left to prove *Iſrael*, whether they would obey the Lord,

and to be as Thorns in their Sides, to puniſh them for their Sins, *Joſh.* xxiii. 12, 13. *Judg.* ii. 3, 21. and iii. 1—4.

35 *Q.* What were the moſt common Sins that *Iſrael* was guilty of after their Settlement in *Canaan?*

A. They fell to Idolatry, or worſhipping the Gods of the Nations round about them, after *Joſhua* was dead, and the Elders of the People of that Age that outlived *Joſhua*, Judg. ii. 6, 7, 10—15.

Sect. II. *Of the Government of Iſrael by* Judges.

36 *Q.* WHO governed the People of *Iſrael* after *Joſhua*'s Death?

A. God was always the King and Ruler of *Iſrael*, and under him the ſeveral Tribes probably choſe their own Judges, Magiſtrates and Officers, according to the Appointment of *Moſes*, Exod. xviii. Deut. i. 13. *Joſh.* xxiv. 1.

Note, Theſe Officers, or Judges, which were ſet over the People by *Moſes*, at the Advice of *Jethro*, were at firſt choſen by the People in their ſeveral Tribes, juſt after they came out of *Egypt*, Exod. xviii. *Moſes* ſays to the People, *Take ye wiſe Men*, &c. *Deut.* i. 13. The Seventy or Seventy two Elders, were the graveſt and moſt venerable of theſe Officers, ſix out of every Tribe; for God ſays to *Moſes*, *Gather to me Seventy Men of the Elders of Iſrael, whom thou knoweſt, to be Officers over them*, Numb. xi. 16. Theſe were to meet together, and conſult upon extraordinary Occaſions, as when a Sort of Sedition was raiſed by the Murmurings of the People, *Numb.* xi. or in ſuch like Caſes of Danger.

The High Prieſt was the chief Counſellor, and ſometimes a Judge; for the Oracle of God was with him, and he was ſuppoſed to be chiefly ſkilled in the Law, eſpecially if he were an elderly Man. The common Prieſts and Levites were alſo Aſſiſtants to the Judges, by way of Counſel, and in deciding Con-

Controverſies in every Tribe, *Deut.* xvii. 9—12. But ſtill the executive Power was veſted in the Judge of each Tribe, and God himſelf was their King, and the Center of Union and Government.

But when, through their Idolatry and Wickedneſs, God forſook the People, and their Officers and Judges neglected their Duty, the People ſuſtained the Miſeries and Confuſions of an Anarchy, as it is ſeveral Times expreſſed in the Book of *Judges*; *There was no King in Iſrael, and every one did what was right in his own Eyes.* And by their Diſunion and want of Government they were weakened, and became an eaſy Prey to their Enemies round about them: But at particular Seaſons God raiſed them up *extraordinary Judges* to recover them from Slavery, and to reſtore Government among them: And theſe had a Dominion over many, or all the Tribes, being raiſed up eminently by God himſelf.

That this was the original and appointed Method of the Government of *Iſrael*, as I have deſcribed it, we may learn partly from *Deut.* i. 13. where the Officers are choſen, and *Deut.* xvii. 8—12. and xix. 16—18. where *Moſes* appoints the Buſineſs of the Prieſts and the Judges; and partly from 2 *Chron.* xvii. 7—9. and xix. 5—11. where *Hezekiah* makes a Reformation throughout the Land, and appoints the Judges to be Executors of Juſtice, the Prieſts and Levites to be the Teachers of the People, and Counſellors to the Judges, and the High-Prieſt to be the Chief Counſellor: and ſometimes he was a Judge alſo, as was before intimated.

37 Q. Was not the High-Prieſt their Ruler under God?

A. The High-Prieſt ſeems to be appointed by God and *Moſes*, to be the chief Counſellor in declaring the Laws and Statutes of God, as the other Prieſts were alſo Counſellors; but the executive Power of Government was rather veſted in thoſe who were called *Judges*, whether they were ordinary or extraordinary, *Deut.* xvii. 9—12.

38 Q. Did

38 Q. Did theſe ordinary Officers do Juſtice, and maintain good Order in the Land after the Days of *Joſhua?*

A. We have very little Account of them; but it is certain they did not fulfil their Duty, becauſe there was ſometimes great Wickedneſs among the People, without Reſtraint; much Idolatry and Miſchief, both public and private, and that for Want of Government, *Judg.* xvii 6. and xxi. 25.

39 Q. Why did God, the King of *Iſrael*, leave his People under theſe Inconveniences?

A. As they had forſaken God and his Laws, ſo God ſeemed ſometimes to have forſaken the Care of them, and given them up to the Confuſions and Miſeries which ariſe from the Want of Government for a Seaſon; and alſo ſuffered their Enemies on every Side to make Inroads upon them, and bring them into Slavery, *Judg.* ii. 11—15.

40 Q. But did not the great God interpoſe for their Deliverance?

A. Sometimes in the Courſe of his Providence, and by ſpecial Inſpiration, he raiſed up *extraordinary Judges* to reſcue them from the Hand of their Enemies, and to reſtore Government among them, *Judg.* ii. 16—19.

41 Q. Who were ſome of the moſt remarkable of theſe extraordinary Judges?

A. Ehud, and *Shamgar*, *Deborah* and *Gideon*, *Jephtha*, *Samſon*, and *Samuel.*

42 Q. Who was *Ehud?*

A. A Man of *Benjamin*, who delivered *Iſrael* from the Oppreſſion of *Eglon* King of *Moab*, Judg. iii. 12, 15.

43 Q. How did he deliver them?

A. By bringing a Preſent to *Eglon*, and then ſtabbing him with a Dagger, *Judg.* iii. 16, 17,

44 Q. What

44 Q. What did *Shamgar* do toward their Diliverance?

A. He reſcued *Iſrael* from the Oppreſſion of the *Philiſtines*, and ſlew ſix hundred of them with an Ox's Goad, *Judg.* iii. 31.

45 Q. Who was *Deborah?*

A. She was a Woman, a Propheteſs, who delivered *Iſrael* from the Tyranny of *Jabin* King of *Canaan*, who had nine hundred Chariots of Iron, *Judg.* iv. 2—4.

46 Q. How did ſhe deliver *Iſrael* from his Hand?

A. She ſent forth *Barak* to Battle againſt him, who routed his Army, which was commanded by *Siſera* his General, *Judg.* iv. 5.

47 Q. How was *Siſera* ſlain?

A. By the Hand of *Jael*, a Woman, who when he came to reſt himſelf in her Tent, drove a Nail into his Temples, *Judg.* iv. 18—22.

48 Q. Who was *Gideon?*

A. The Son of *Joaſh*; he was called by an Angel, or by God himſelf, to deſtroy the Worſhip of *Baal*, and to deliver *Iſrael* from the Hands of the *Midianites*. Judg. vi. 11—14.

Note, Gideon had ſufficient Evidence that this was a Meſſage from God himſelf, for the Angel talked with him; and when *Gideon* had fetched ſome Fleſh and Cakes to entertain him, the Angel bid him lay them upon a Rock, and pour out the Broth upon them, then with one End of his Rod the Angel touched them, and Fire aroſe and conſumed them.

49 Q. How did he begin his Work?

A. He firſt threw down the Altar of *Baal* the Idol by Night, and cut down the idolatrous Grove, and then offered a Sacrifice to the Lord, according to the Order he had received from God, *Judg.* vi. 25—28.

50 Q. What

50 Q. What further Sign did God give him of Succeſs?

A. At his Requeſt God made a Fleece of Wool wet, when the Ground all around it was dry; and again, he made a Fleece of Wool dry, when the Ground was wet, *Judg.* vi. 36—40.

51 Q. How many Men did God appoint for *Gideon*'s Army?

A. Out of thirty-two thouſand he appointed but three hundred Men, *Judg.* vii. 3, 6, 7.

52 Q. How did three hundred Men conquer *Midian?*

A. Each of them, by *Gideon*'s Order, took a Trumpet, and a Pitcher with a Lamp in it, and coming at Midnight on the Camp of the *Midianites* they broke their Pitchers, and frighted them with a ſudden Blaze of Lamps, the Sound of the Trumpets, and loud ſhouting, *Judg.* vii. 20—23.

53 Q. Did *Gideon* reign over *Iſrael* after this great Victory?

A. No, he refuſed it, for he ſaid God was their King, *Judg.* viii. 23.

54 Q. Did *Gideon*'s Sons govern *Iſrael* afterwards?

A. None of *Gideon*'s threeſcore and ten Sons ſet up themſelves, but *Abimelech*, the Son of his Concubine, made himſelf King, *Judg.* ix. 1, 2, 6.

55 Q. How did *Abimelech* advance himſelf to the Kingdom?

A. He ſlew all his threeſcore and ten Brothers except the youngeſt, who eſcaped, *Judg.* ix. 5.

56 Q. How was *Abimelech* ſlain?

A. When he was beſieging a City, a Woman caſt a Piece of Millſtone upon his Head, *Judg.* ix. 51—53.

57 Q. Who was *Jephthah?*

A. A

A. A mighty Man of Valour, who delivered *Iſrael* from the Power of the *Ammonites*, Judg. xi. 1, 32, 33.

58 Q. What was remarkable concerning him?

A. He made a raſh Vow to ſacrifice to God the firſt Thing that came to meet him after his Victory, and that happened to be his Daughter, and only Child, *Judg.* xi. 30, 31, 34.

Note, It is a Matter of Doubt and Controverſy among the Learned whether *Jephthah*, being a Soldier, in thoſe Days of Ignorance, did not really offer his Daughter for a Sacrifice, *according to his Vow*, as the Scripture ſeems to expreſs it; or whether he only reſtrained her from Marriage and bearing Children, which in thoſe Days was accounted like a Sacrifice, and as a Sentence of Death paſſed on them.

59 Q. Who was *Samſon?*

A. The Son of *Manoah*, and he delivered *Iſrael* from the Hands of the *Philiſtines*, Judg. xiii, and xiv, *&c.*

60 Q. What was his Character?

A. He was the ſtrongeſt of Men, but he does not ſeem to have been the wiſeſt or the beſt.

61 Q. Wherein did his Strength lie?

A. He was a *Nazarite*, devoted to God from his Birth, and ſo was bound to let his Hair grow, and then God was with him; but when his Hair was cut, God left him, *Judg.* xiii. 7. and xvi. 17.

62 Q. What Inſtances did he give of his great Strength?

A. He tore a Lion aſunder, he broke all the Cords with which he was bound, he ſlew a thouſand *Philiſtines* with the Jaw-bone of an Aſs: and when he fell in love with a Harlot in *Gaza*, and the *Philiſtines* beſet the City Gates, he carried away

away the Gates and Gate-poſts of the City with him, when he made his Way out and eſcaped, *Judg.* xiv. 5, 6. and xv. 13, 14. and xvi. 3, 11, 13.

63 Q. What befel him afterward?

A. He fell in love with *Dalilah*, another of the *Philiſtine* Women, who cut off his Hair, and then ſhe betrayed him to the *Philiſtines*, who put out his Eyes, and made him grind in a Mill, *Judg.* xvi. 4—21.

64 Q. What was *Samſon*'s End?

A. Thouſands of the *Philiſtines* were gathered together to make Sport with *Samſon*; and, in order to revenge himſelf of the *Philiſtines*, and to deſtroy the Enemies of *Iſrael*, he pulled the Houſe down upon their Heads and his own, *Judg.* xvi. 30.

65 Q. Who judged *Iſrael* after *Samſon*?

A. Eli the High-Prieſt is ſaid to judge *Iſrael* forty Years; but he is not ſuppoſed to be one of the extraordinary Judges who delivered them, but rather that he was made an ordinary Magiſtrate, perhaps, over ſome Part of the Land, 1 *Sam.* iv. 18.

66 Q. Who was the laſt of theſe extraordinary Judges?

A. Samuel the Prophet, the Son of *Hannah*, a pious Woman, who had no Child before, and requeſted of God to give her one, 1 *Sam.* i. 20.

67 Q. What is written in Honour of *Hannah*?

A. When ſhe was greatly provoked and grieved in Spirit, ſhe prayed to God at the Tabernacle, and ſhe went away cheerful, 1 *Sam.* i. 15—18.

68 Q. Where was *Samuel* brought up?

A. As he was requeſted of the Lord, ſo he was given to the Lord, and was brought up at the Tabernacle in *Shiloh* under the Care of *Eli* the High-Prieſt, 1 *Sam.* i. 22, 28.

69 Q. What

69 Q. What was *Samuel*'s Office?

A. He waited on the Service of the Tabernacle as a *Levite*, being the Firſt-born, and being given to God, 1 *Sam.* ii. 18.

70 Q. Was he not alſo a Prophet?

A. Yes, God called him three Times in one Night when he was a Child, and made a Prophet of him, and told him what Calamities ſhould befal the Houſe of *Eli* the High-Prieſt, 1 *Sam.* iii. 4—14.

71 Q. What was the great Crime of *Eli?*

A. Though he loved and honoured God himſelf, yet he did not reſtrain his Sons from Wickedneſs, 1 *Sam.* iii. 13.

72 Q. In what Manner did God ſhew his Diſpleaſure againſt the Houſe of *Eli?*

A. His two Sons were ſlain by the *Philiſtines* in Battle, and the High-Prieſthood went into another Branch of *Aaron*'s Family, 1 *Sam.* ii. 27—36. 1 *Kings* ii. 27.

73 Q. What became of *Eli* himſelf?

A. When he heard that the Ark of God was taken by the *Philiſtines* he fainted for Grief, and falling down backward he brake his Neck, 1 *Sam.* iv. 17, 18.

74 Q. What did the *Philiſtines* do with the Ark of God?

A. They brought it into the Houſe of their Idol, *Dagon*, and the Idol fell down and broke off his Head and his Hands upon the Threſhold, 1 *Sam.* v. 2—5.

75 Q. What Puniſhment did the *Philiſtines* ſuffer for keeping the Ark?

A. In ſeveral Cities where they placed it, God deſtroyed many of the Inhabitants, and ſmote the reſt with ſore Diſeaſes, 1 *Sam.* v. 6—12.

76 Q. What

76 Q. What became of the Ark then?

A. The *Philiſtines* put it into a new Cart drawn by two Milch-Kine, whoſe Calves were ſhut up at home, and yet they carried it directly into the Land of *Iſrael* to *Bethſhemeſh*, 1 *Sam.* vi. 12.

77 Q. What did the Men of *Bethſhemeſh* do?

A. They looked into the Ark, which was utterly forbidden, and God ſmote many of them with a great Slaughter, and they ſent the Ark away to *Kirjath-jearim*, 1 Sam. vi. 19—21.

78 Q. How did *Samuel* deliver *Iſrael* from the *Philiſtines* when they made a new War upon them?

A. He offered a Burnt-offering, and prayed to the Lord, and God fought againſt the *Philiſtines* with Thunder from Heaven, and ſcattered and deſtroyed them, 1 *Sam.* vii. 9, 10, 13.

79 Q. How did Samuel govern the People?

A. He travelled through the Land every Year, he judged *Iſrael* with great Honour and Juſtice for many Years; but in his old Age he made his Sons Judges, and they oppreſſed and abuſed the People, 1 *Sam.* vi. 15—17. and viii. 1—4. and xii. 1—5.

80 Q. What was the Requeſt of the People on this Occaſion?

A. That they might have a King like the Reſt of the Nations, 1 *Sam.* viii. 5.

81 Q. What did *Samuel* do in this Caſe?

A. He would have adviſed them againſt it, becauſe God was their King, but they ſtill perſiſted in deſiring a Man for a King, 1 *Sam.* viii. 6, 7, 19, 20.

82 Q. Did *Samuel* gratify them in this Deſire?

A. Being admoniſhed of God he complied with their Deſire, and appointed a King over them, 1 *Sam.* viii. 22.

CHAP.

CHAP. IX.

Of the Government of Iſrael under their Kings; and firſt of SAUL *and* DAVID.

1 Q. WHO was the firſt King of *Iſrael?*

A. *Saul*, a very tall young Man, the Son of *Kiſh* a *Benjamite*, 1 Sam. ix. 1, 2.

2 Q. How did *Samuel* firſt meet with him?

A. *Saul* was ſent by his Father to ſeek ſome Aſſes that he had loſt, and aſking *Samuel* about them, *Samuel* took him aſide privately, and anointed him King of *Iſrael*, 1 Sam. ix. 15—27. and x. 1—8.

3 Q. But how was he made King publicly?

A. God choſe and determined *Saul* to be King by caſting Lots among the Tribes and Families of *Iſrael*, 1 Sam. x. 19—25.

4 Q. How did *Saul* behave himſelf in his Kingdom?

A. He governed well at firſt for a little Time, but afterward he diſobeyed the Word of God in ſeveral Inſtances, and God rejected him, 1 *Sam.* xiii. 13. and xv. 23.

5 Q. Whom did God chooſe in his Room?

A. *David* of the Tribe of *Judah*, who is called *the Man after God's own Heart*, 1 Sam. xvi. 1. and xiii. 14. *Acts* xiii. 22.

6 Q. Who were the Forefathers of *David?*

A. He was the youngeſt Son of *Jeſſe*, who was the Son of *Obed*, who was the Son of *Boaz* by *Ruth* his Wife, *Ruth* iv. 17—22.

7 Q. What was this *Ruth?*

A. She was a Woman of *Moab*, and ſhe married *Mahlon* a Jew, the Son of *Naomi*, when they came to ſojourn in *Moab*, becauſe of a Famine in *Iſrael*, Ruth i. 1—4.

8 Q. Did *Ruth* leave the Country of *Moab?*

A. Yes, after her Huſband died in the Land of *Moab*, ſhe followed her Mother-in-law *Naomi* into the Land of *Iſrael*, and took the God of *Iſrael* for her God, *Ruth* i. 16, 17.

9 Q. What kind Providence attended her in the Land of *Iſrael?*

A. *Boaz*, a rich Man, who was near of Kin to her former Huſband, married her, and ſo ſhe became the Great-grandmother of *David*, Ruth iv. 16, 17.

10 Q. What was *David*'s Employment?

A. Being the youngeſt Son of a large Family, he was bred up to keep his Father's Sheep, 1 *Sam.* xvi. 11.

11 Q. What conſiderable Actions did he do while he was a Shepherd?

A. He killed a Lion and a Bear who came to rob his Father's Flock, 1 *Sam.* xvii. 34.

12 Q. How did God anoint him to be King?

A. He ſent *Samuel* ſecretly to anoint him with Oil at *Bethlehem*, in the midſt of his Brethren, 1 *Sam.* xvi. 13.

13 Q. How did *David* make his firſt Appearance at Court?

A. *David* underſtood Muſic, and when the evil Spirit of Melancholy came upon *Saul*, hearing of *David*'s Skill in Muſic, he ſent for him to play on the Harp to refreſh him, 1 *Sam.* xvi. 16—23.

14 Q. What remarkable Action made him more publicly known?

A. When *Goliath* the Giant challenged the Men of *Iſrael*, *David* undertook the Combat, and ſlew him with a Sling and a Stone, 1 *Sam.* xvii. 19—54.

15 Q. How did *Saul* employ him afterwards?

A. He

A. He ſent him out againſt the *Philiſtines*, and he ſlew many Thouſands of them, 1 *Sam.* xix. 8.

16 Q. How came *Saul* then to bear him an Ill-will?

A. From mere Envy, becauſe the Women of *Iſrael* ſung to their Inſtruments of Muſic, Saul *had ſlain his Thouſands, and David his ten Thouſands*, 1 Sam. xviii. 5, 6, 7.

17 Q. Wherein did *Saul* diſcover his Ill-will to him?

A. He threw a Javelin at him, and often attempted to kill him, 1 *Sam.* xviii. 21.

18 Q. Did not *Saul* marry his ſecond Daughter *Michal* to him?

A. Yes, but he required of him the Slaughter of a hundred *Philiſtines* inſtead of her Dowry, hoping that *David* himſelf would be ſlain in the Attempt, 1 *Sam.* xviii. 17—30.

19 Q. Who then were the Friends of *David* when the King was his Enemy?

A. All the People of *Iſrael* loved him, and ſo did *Jonathan* the Son of *Saul*, who ſkreened him often from his Father's Malice, 1 *Sam.* xviii. 5. and xix. 2.

20 Q. But how could *David* eſcape ſo long when *Saul* ordered his Servants to kill him?

A. He fled from Place to Place in the Land of *Iſrael*, and was hunted like a Partridge on the Mountains, till at laſt he was forced to hide himſelf twice among the *Philiſtines*, 1 Sam. xxi. 10. and xxvi. 20. and xxvii. 1.

21 Q. What did he do there?

A. When he was at *Gath* the firſt Time he feigned himſelf mad, leſt *Achiſh* the King of *Gath* ſhould kill him, 1 *Sam.* xxi. 12, 13.

22 Q. How did *David* ſave his Father's Houſe from *Saul*'s Rage?

A. He

A. He deſired the King of *Moab* to let his Father and his Mother dwell there, but he himſelf went into the Land of *Judah*, 1 *Sam.* xxii. 1—5.

23 Q. How did *Saul* further manifeſt his Rage againſt *David?*

A. He ſlew fourſcore and five Perſons of the Prieſts of the Lord, becauſe he ſuppoſed they had concealed *David*, and did not tell the King where he was, 1 *Sam.* xxii. 17, 18.

24 Q. Had *David* any Army under his Command at that Time?

A. Yes, he had gathered together about four hundred Men, which grew in a little Time to ſix hundred, 1 *Sam.* xxii. 2. and xxiii. 13.

25 Q. Did *David* fight with *Saul* all this Time?

A. No, he avoided him, and fled from him continually, by ſhifting his Place whenſoever *Saul* purſued him; and at laſt was forced to go into the Land of the *Philiſtines* again, 1 *Sam.* xxiii, and xxiv, and xxvii.

26 Q. Did *David* never attempt to kill *Saul?*

A. No, but he ſpared his Life twice when he had it in his Power to kill him, 1 *Sam.* xxiv. 7, 8, 10, 11. and xxvi. 11, 12, *&c.*

27 Q. Had this Kindneſs of *David* no Influence to ſoften the Heart of *Saul* toward him?

A. Yes, it did for the preſent; but *Saul*'s Envy and Malice were ſo rooted in his Heart, that they prevailed above all the Principles of Kindneſs and Gratitude, 1 *Sam.* xxiv. 16—21. and xxvi. 1—3. and xxvii. 1.

28 Q. What became of *Saul* at laſt?

A. The *Philiſtines* invaded *Iſrael*, and *Saul* was in great Diſtreſs, becauſe God gave him no Directions, nor anſwered him by Dreams, nor by the Prieſts nor Prophets, 1 *Sam.* xxviii. 4—6.

29 Q. What

29 Q. What did *Saul* do then?

A. He enquired of a Woman who had a familiar Spirit, and there he was told by an Apparition of ſomething in the Shape of *Samuel*, that he and his Sons ſhould die on the Morrow, 1 *Sam.* xxviii. 8, 19.

30 Q. Did this come to paſs?

A. Yes, the *Philiſtines* ſlew ſeveral of his Sons, and wounded him ſorely in the Battle, and then he fell upon his own Sword, and ſlew himſelf, 1 *Sam.* xxxi. 3, 4.

31 Q. Where was *David* all this while?

A. He was fled the ſecond Time to *Achiſh* King of *Gath*, and he had been juſt then employed in deſtroying the *Amalekites*, who had plundered the City of *Ziklag*, where he dwelt, and had carried away his Wives, 1 *Sam.* xxx. 16—20.

32 Q. Did not *David* offer his Service to the *Philiſtines?*

A. Yes, but he always avoided fighting againſt the *Iſraelites*; and beſides, the Lords of the *Philiſtines* at this Time would not ſuffer him to continue in their Army: which was done by the kind Providence of God, that *David* might not fight againſt *Iſrael*, 1 Sam. xxvii. 8—11. and xxxix. 4. and 2 Sam. i. 1.

33 Q. What did *David* do upon the Death of *Saul?*

A. He made a very fine Elegy upon him and *Jonathan* his Son, and went up to *Hebron*, a City of *Judah*, by God's Direction, where the Men of *Judah* made him their King, 2 *Sam.* ii. 1—4.

34 Q. Who then reigned over the reſt of the Tribes of *Iſrael?*

A. Iſhboſheth, another of the Sons of *Saul*, 2 *Sam.* ii. 8, 9.

35 Q. How came *Iſhboſheth* to loſe the Kingdom?

A. He quarrelled with *Abner* the General of his Army, whereupon *Abner* joined with *David*; and after this, two of *Iſhboſheth*'s own Servants ſlew him in his Bed, 2 *Sam.* ii. 7—10, 17, 18. and iv. 5, 7.

36 Q. How long did *David* reign in *Hebron?*

A. Seven Years and a half; and then all *Iſrael* came to him and choſe him for their King, and brought him up to *Jeruſalem*, 2 Sam. v. 1—6.

37 Q. What was the firſt Thing *David* did when he came to *Jeruſalem?*

A. He took the ſtrong Hold of *Zion* from the *Jebuſites*, who had held it to that Day, and called it the City of *David*, 2 Sam. v. 6—9.

38 Q. Where was the Ark of God all this while?

A. At *Kirjathjearim*, whence *David* now fetched it up by God's Direction to *Jeruſalem* in Triumph, and placed it in *Zion*, 2 Sam. vi. 1—17. 1 Chron. xiii. 5, 6.

39 Q. What was *David*'s pious Deſign toward the Ark of God?

A. He had a Mind to build a Houſe for the Ark of God, which had hitherto dwelt in Curtains, 2 *Sam.* vii. 2, 3.

40 Q. Did God encourage him to proceed in it?

A. No, God did not encourage him, becauſe he had ſhed much Blood; but he promiſed that he ſhould have a Son, who ſhould build him an Houſe, 2 *Sam.* vii. 2, 3.

41 Q. Had *David* no Wars after this?

A. Yes, he had many Battles, and was victorious over his Enemies round about him; namely, the

the *Philiſtines* and *Moabites*, the *Syrians* and *Edomites*, &c. 2 *Sam.* viii. 1--14.

42 Q. How did *David* govern *Iſrael?*

A. He executed Judgment and Juſtice among all the People, 2 *Sam.* viii. 15.

43 Q. What were the chief Blemiſhes of *David*'s Life?

A. His Adultery with *Bathſheba* the Wife of *Uriah*, and his Pride in numbering the People of *Iſrael.*

44 Q. How came *David* to fall in Love with *Bathſheba?*

A. David from the Top of his Houſe happened to ſee her waſhing herſelf, and ſent for her and defiled her, 2 *Sam.* xi. 4.

45 Q. What Aggravation attended this Sin?

A. Beſides the heinous Crime of Adultery in the Sight of God, here was vile Ingratitude and baſe Carriage towards *Uriah*, who at that Time was abroad fighting for him againſt the *Ammonites*, 2 Sam. xi. 6.

46 Q. How did he try to hide it from *Uriah* and from the World?

A. When he could not perſuade *Uriah* to go to his own Houſe, he ſent an order to *Joab* his General, that he ſhould ſet *Uriah* in the hotteſt Place of the Battle, and retire from him, and leave him to be ſlain, 2 *Sam.* xi. 15.

47 Q. What followed upon the Death of *Uriah*, which *David* had thus contrived?

A. David added *Bathſheba* to the reſt of his Wives, and ſhe bare him a Son, 2 *Sam.* xi. 27.

48 Q. How was *David* convinced of his Sin?

A. By an ingenious Parable of *Nathan* the Prophet, concerning a rich Man who robbed his Neighbour of an Ewe-Lamb, though he had large Flocks of his own, 2 *Sam.* xii. 1—8.

49 Q. How did God teſtify his Diſpleaſure againſt *David* for his Sin?

A. He ſtruck the Child that was born with Sickneſs and Death, and threatened *David* that the Sword ſhould never depart from his Houſe, and that his own Wives ſhould be publickly abuſed, 2 *Sam.* xii. 9—14.

Note, David teſtified his deep Repentance for this Sin in the fifty-firſt Pſalm, and perhaps alſo in ſome others; yet God ſaw it proper to puniſh him ſeverely, becauſe he *had given the Enemies of God occaſion to blaſpheme,* 2 Sam. xii. 14.

50 Q. What were ſome of the chief Troubles that actually came on *David*'s Family on this Account?

A. The Troubles that he met with from three of his Sons, namely, *Amnon*, *Abſalom*, and *Adonijah*.

51 Q. What was the Trouble he met with from *Amnon?*

A. Amnon defiled his Siſter *Tamar* by Force, upon which *Abſalom* ſlew him, and then fled out of the Land for Fear of Juſtice, 2 *Sam.* xiii. 14, 28, 37.

52 Q. Did *Abſalom* never return again?

A. Yes, *Abſalom* returned after two Years, when *David* was pacified, and by his ſubtil Carriage he raiſed a Rebellion againſt the King his Father, and made himſelf King, 2 *Sam.* xiv. and xv.

53 Q. What followed upon this wicked Practice of *Abſalom?*

A. David being forced to flee from *Jeruſalem*, *Abſalom* entered the City, and defiled his Father's Concubines publickly, 2 *Sam.* xv. 14. and xvi. 21.

54 Q. Who was *Abſalom*'s chief Counſellor in this Rebellion?

A. Ahitophel, who, when he ſaw that his laſt Counſel

Counſel was not followed, went home and hanged himſelf, 2 *Sam.* xvii. 23.

55 Q. What became of *Abſalom* at laſt?

A. As he was riding under an Oak in the Day of Battle, he was caught by the Hair of the Head, and hung between Heaven and Earth, where *Joab*, *David*'s General, found him, and ſtabbed him to the Heart, 2 *Sam.* xviii. 9, 14. and thus put an End to his Rebellion and his Life.

56 Q. What was the other remarkable Crime of *David* beſides his Abuſe and Murder of *Uriah*?

A. The Pride of his Heart in numbering all the People of the Tribes of *Iſrael*, that he might know how great a King he was, 2 *Sam.* xxiv. 2.

57 Q. How was he puniſhed for this Sin?

A. God gave him Leave to chooſe one of theſe three Puniſhments, either ſeven Years Famine, or three Months of War, or three Days Peſtilence, 2 *Sam.* xxiv. 13.

58 Q. Which did *David* chooſe?

A. The Famine or the Peſtilence, rather than War; for he choſe rather to fall into the Hands of God than of Man, 2 *Sam.* xxiv. 14.

59 Q. Which of theſe two Judgments did God ſend upon the Land?

A. A Peſtilence that deſtroyed ſeventy thouſand Men in three Days time, *ver.* 15.

60 Q. How was this Peſtilence ſtopped?

A. When *David* ſaw the Angel of the Lord ſtand between Heaven and Earth, having a drawn Sword in his Hand ſtretched out over *Jeruſalem*, he and the Elders of *Iſrael* fell upon their Faces clothed in Sackcloth; and *David* confeſſed his Crime, and prayed that the Anger of God might fall on himſelf, rather than on the People, 1 *Chron.* xxi. 15, 16.

61 Q. How did God manifeſt his Acceptance of him?

A. He bid the Prophet *Gad* order *David* to build an Altar; and offer Sacrifices on that very Spot of Ground on the threſhing-Floor of *Ornan*; and when *David* prayed, Fire came from Heaven and conſumed the Sacrifices, 1 *Chron.* xxi. 21—26.

62 Q. What was the Trouble that *David* met with from his Son *Adonijah?*

A. When *David* was old, *Adonijah* ſet himſelf up for King, 1 *Kings* i. 1, 5.

63 Q. How came *Adonijah* to be ſo inſolent?

A. His Father humoured him too much all his Life, and never diſpleaſed him, *ver.* 6.

64 Q. What did *David* do under this Trouble?

A. He proclaimed *Solomon*, the Son of *Bathſheba*, King, in his own Life-time; and *Zadock* the Prieſt, and *Nathan* the Prophet, anointed him King of *Iſrael*, ver. 34, 38, 39.

65 Q. Why was *Solomon* preferred, when he was a younger Brother?

A. Becauſe God choſe him to the Kingdom, and gave *David* ſome Notice of it, 1 *Chron.* xxii. 8—10. and xxviii. 5—7.

66 Q. What became of *Adonijah?*

A. He ſubmitted to *Solomon*, who ſpared him for that Time, though for a new Fault he put him to Death afterwards, *ver.* 50, 53. and ii. 2, 24.

67 Q. How long did *David* reign in all?

A. Forty Years, and then he died in his Bed in Peace, 1 *Kings* ii. 10, 11.

68 Q. What were *David*'s remarkable Characters, beſides that of a Muſician, a Warrior, and a King?

A. He was a great Poet and a Prophet, 2 *Sam.* xxiii. 1, 2.

69 Q. Wherein did his Skill in Poeſy appear?

A. Not

A. Not only in his admirable Elegy on *Saul* and *Jonathan*, but on ſeveral Occaſions; he wrote the moſt Part of the Book of *Pſalms*, which are the fineſt Pieces of ancient Poeſy, and he was called, *The ſweet Pſalmiſt of Iſrael*, 2 Sam. xxiii. 1.

70 Q. Wherein doth it appear that he had the Gift of Prophecy?

A. Becauſe theſe Pſalms were written by divine Inſpiration, for in ſome of them there are many Things evidently foretold concerning Chriſt, *Luke* xxiv. 44. *Acts* ii. 29, 30.

71 Q. What further Evidences are there of his being a Prophet?

A. He had a particular Revelation made to him by the Spirit of God, of the Pattern of the Temple, which *Solomon* his Son was to build, and of the Orders of the Prieſts and Levites, and of ſeveral Things relating to the Worſhip of God, which he gave to his Son *Solomon*, 1 Chron. xxviii. 11—13, 19.

72 Q. What did *David* do towards the Building of this Temple before his Death?

A. He made a vaſt Preparation of Gold and Silver, and Jewels, and other Materials, and gave the Pattern of every Thing to his Son *Solomon*, as he received it of God, 1 *Chron.* xxii. 5, 14. and xxviii. 11, 19. and xxix. 2.

CHAP. X.

Of the Reign of SOLOMON *and* REHOBOAM *over all* ISRAEL, *and the Diviſion of the Nation into two Kingdoms.*

1 Q. WHAT was the general Character of *Solomon?*

A. That he was the wiſeſt of Men, 1 *Kings* iii. 12. and iv. 31.

2 Q. Wherein did his Wiſdom towards God appear?

A. In that he aſked not long Life, nor Riches, nor Honours, but Underſtanding and Knowledge to govern ſo great a People, 1 *Kings* iii. 7, &c.

3 Q. What was the firſt Inſtance of his Wiſdom in the Government?

A. His deciding the Quarrel between two Women who contended about a Child, and in giving the Child to the true Mother, 1 *Kings* iii. 16—28.

4 Q. How did he find out the true Mother?

A. He commanded the Child to be divided in two, that each Woman might have half: Then the Tenderneſs and Love of the true Mother appeared, in yielding up her Pretenſions to it, rather than ſee it divided, 1 *Kings* iii. 25.

5 Q. What ſpecial Care did *Solomon* take for the Worſhip of God?

A. He built that Temple for which *David* had made ſo large a Preparation. It was a moſt glorious Palace, built of Cedar and Fir, and Olive-Wood, and hewn Stone, with moſt amazing Expence of Gold and Silver, and Braſs, and precious Stones, both for the adorning of the Houſe itſelf, and for the holy Veſſels thereof, 1 *Kings* vi. and vii. He built alſo two diſtinct Courts about it, one for the People of *Iſrael*, and one for the Prieſts, all which were called *The Temple*, 2 Kings xxiii. 12. and 2 *Chron.* iv. 9.

Note, In this Temple of *Solomon* there does not ſeem to be any *Court of the Gentiles*, but only the *Court of the Prieſts*, in which the Houſe of God or Sanctuary ſtood, and *the Court of the People*, to which all *Iſrael* reſorted: nor can I find the Gentiles forbidden by any

any expreſs Word of God. See 2 *Chron.* vi. 32. One was *the outer Court*, and the other *the inner Court*, 2 Chron. iv. 9. and 1 Kings vi. 36. Nor were the People excluded from the inner Court. See 2 *Chron.* xxxiii. 10. In the ſecond Temple, which was built by *Zerubbabel*, after the Captivity, we do not read of any *Court of the Gentiles* at the building of it. But in following Years, when there were more frequent communications and tranſactions with Gentiles, there was a Partition made, called *Chel*, to divide them from the Jews, and the other Part of the outer Court was left for the Gentiles. In the Temple which *Herod* built, and which was in our Saviour's Time, there was a Court made on Purpoſe for the Gentiles, and thoſe Jews which were unclean. But this Diviſion does not ſufficiently appear to be of divine Appointment, though it muſt be confeſſed, *the Partition Wall* in *Eph.* ii. 14. ſeems to refer to it.

6 Q. In what Form did he build it?

A. In Imitation of the Tabernacle of *Moſes* and the Court thereof, but with vaſt and univerſal Improvement in the Grandeur, Riches, and Magnificence of it, by the Pattern that *David* his Father received from God, and gave to him, 1 *Chron.* xxii. 5. and xxviii. 11, 19.

7 Q. On what Spot of Ground did he build it?

A. On Mount *Moriah*, not very far from Mount *Zion* in *Jeruſalem:* It was the Place where *Abraham* was called to offer his Son *Iſaac*, and where God appeared to *David* when he ſtopped the Peſtilence, 2 *Chron.* iii. 1. and *Gen.* xxii. 2. and gave him a miraculous Token of his Acceptance, by Fire from Heaven conſuming his Sacrifice, 1 *Chron.* xxi. 20.

Note, Though the Temple was built on Mount *Moriah*, yet the Name of *Zion* is ſtill preſerved by the following holy Writers, as the Place of the Sanctuary; partly becauſe *David* had written ſo much

in his Pſalms concerning *Zion*, where the Ark and Tabernacle ſtood in his Days, and made the Name familiar to the People: and partly becauſe *Zion* was literally the City of *David*, and, in a typical Senſe, the City or Reſidence of CHRIST. And indeed *Zion* and *Moriah* may be accounted but two diſtinct Heads of the ſame Mountain; and though there was a Valley between them, *Solomon* joined them by a Bridge, that he might eaſily paſs from his Palace in *Zion* to the Temple. *Joſephus* makes mention of it more than once.

8 Q. How did *Solomon* dedicate this Temple to God?

A. By aſſembling all the Men of *Iſrael*, by bringing thither the Ark and the holy Things from *Zion*, by a devout Prayer to God, by Muſic and Praiſes, by a Feaſt of ſeven Days, and a vaſt Number of Sacrifices, 1 *Kings* viii. and 2 *Chron.* vi, and vii.

9 Q. In what Manner did God ſhew his Approbation of it?

A. He filled the Houſe with a Cloud of Glory, to repreſent his taking Poſſeſſion of it; he ſent Fire down from Heaven to conſume the Sacrifices; and he appeared in the Night to *Solomon*, and aſſured him he had heard his Prayer, and choſen that Place for a Houſe of Sacrifice to himſelf, 2 *Chron.* vii. 1—3, 12.

10 Q. Wherein did God bleſs the Reign of *Solomon*?

A. By giving him prodigious Treaſures and magnificent State, and ſpreading the Fame of his Greatneſs and Wiſdom over all Nations, 1 *Kings* x.

11 Q. What peculiar Honours were done to him on this Account?

A. The Princes round about him coveted his Friendſhip, and gave him their Aſſiſtance and many Preſents, and the Queen of *Sheba* came to viſit him, 1 *Kings* ix. and x.

12 Q. What Satisfaction did ſhe find in this Viſit?

A. She was aſtoniſhed at the Sight of his Grandeur and Wiſdom, and confeſſed that the one half of it was not told her, 1 *Kings* x. 1—10.

13 Q. Wherein did *Solomon* diſpleaſe God afterwards?

A. In Proceſs of Time he forgot his great Obligations to God; he took Wives and Concubines in Multitudes, and that out of the Idolatrous Nations; and by them his Heart was ſo far led away after other Gods, that he built Places of Worſhip for them very near *Jeruſalem*, and offered Sacrifices to them. See 1 *Kings* xi. 1—9.

14 Q. How did God puniſh him for it?

A. He ſtirred up ſeveral Enemies againſt him, and particularly *Jeroboam*, his own Servant. See 1 *Kings* xi. 14, 23, 26.

15 Q. What was *Jeroboam*'s own Pretence for diſturbing the Government?

A. The building of ſome expenſive Palace for *Pharaoh*'s Daughter, who was his Queen, and the raiſing heavy Taxes for that and other Buildings, 1 *Kings* ix. 24. xi. 27. xii. 4.

Note, Jeroboam doth not appear to charge *Solomon* with promoting Idolatry, or with breaking the Laws of God in divine Worſhip; for he himſelf did ſo afterwards, when he was King of *Iſrael*; which was a high Provocation in the Eyes of God; both in *Solomon* and *Jeroboam*.

16 Q. And how far did God encourage *Jeroboam* in this Oppoſition to *Solomon*?

A. *Abijah* the Prophet, being ſent of God, caught hold of *Jeroboam*'s Garment when he met him in the Field, and rent it into twelve Pieces, and gave ten of them to *Jeroboam*, 1 *Kings* xi. 29, *&c.*

17 Q. What was the Meaning of this?

A. The Prophet told him, that God had given him ten of the Tribes of *Iſrael*, and had left the Poſterity of *Solomon* one Tribe, that is, *Judah* and *Benjamin*, which were afterwards united into one under the Name of *Jews*, 1 Kings xi. 31. and xii. 20, 21. and 2 Chron. xi. 12.

18 Q. Was this fulfilled in *Solomon*'s Days?

A. No; for it pleaſed God to withhold theſe Calamities from the Houſe of *Solomon* till the Days of his Son, *ver.* 23.

19 Q. Did *Solomon* ever repent of his Sins that provoked the Anger of God againſt him?

A. It is generally ſuppoſed that the Book of *Eccleſiaſtes* is a Sort of Proof that *Solomon* repented, becauſe he there deſcribes the Vanity of every Labour and every Enjoyment under the Sun, and ſums up all in the *Fear of God, and keeping his Commandments*, as the *whole Duty and chief Intereſt of Man*, Eccleſ. i, and ii. and xii. 13, 14.

20 Q. How long did *Solomon* reign?

A. Forty Years; and though he had ſuch a ſhameful Number of Wives and Concubines, yet he left but one Son behind him, whoſe Name was *Rehoboam*, to ſucceed him in the Kingdom of *Iſrael*, 1 Kings xi. 3, 43.

21 Q. What was the Character of *Rehoboam?*

A. Though *Solomon* had written ſo many excellent Leſſons of Morality and Piety for his Son in the Book of *Proverbs*, and given him ſo many Warnings, yet he followed evil Courſes; and *Solomon* himſelf ſeems to intimate it in the Book of *Eccleſiaſtes*, Chap. ii. 19. *Who knoweth whether his* Son *will be a wiſe Man or a Fool?*

22 Q. What further Occaſion did *Rehoboam* give for the Revolt of the Tribes of *Iſrael* from him?

A. Upon the Death of his Father, and his Acceſſion

ceſſion to the Throne, he deſpiſed the Counſel of the old Men; and hearkened to the Advice of raſh young Men; he threatened the Nation of *Iſrael* to *make their Yoke heavier* than his Father had done, that is, to lay heavier Taxes upon them, 1 *Kings* xii. 8, *&c.*

23 Q. What followed upon this Threatning of King *Rehoboam?*

A. All the Tribes of *Iſrael*, except *Judah* and *Benjamin*, made *Jeroboam* their King: and thus the Nation was divided into two Kingdoms, which were afterwards called the Kingdom of *Judah*, and the Kingdom of *Iſrael*, 1 Kings xii. 15, 20. 2 Chron. xi. 11, 12.

CHAP. XI.

Of the KINGS *of* ISRAEL.

1 Q. HOW many Kings reigned over *Iſrael* after they were ſeparated from *Judah?*

A. Theſe nineteen, and not one of them were good; *Jeroboam* the firſt, *Nadab*, *Baaſhah*, *Elah*, *Zimri*, *Omri*, *Ahab*, *Ahaziah*, *Jehoram*, *Jehu*, *Jehoahaz*, *Joaſh*, *Jeroboam* the ſecond, *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah* and *Hoſhea*.

2 Q. Who were the moſt remarkable among theſe Kings of *Iſrael?*

A. *Jeroboam* the firſt, *Omri*, *Ahab*, *Ahaziah*, *Jehu*, *Joaſh*, *Pekah*, and *Hoſhea*.

3 Q. What was the chief Character and Crime of *Jeroboam?*

A. Inſtead of worſhipping God who dwelt between the Cherubs in the Temple at *Jeruſalem*, he

he made two golden Images, which are called *Calves*, and ſet them up in two diſtant Parts of the Land of *Iſrael*, namely, *Dan* and *Bethel*, and taught the People to worſhip before them, 1 *Kings* xii. 28—30.

4 Q. What was the Worſhip he appointed?

A. Something like the Worſhip which God appointed at *Jeruſalem*, with an Altar, and Prieſts, and Sacrifices, and Incenſe, *ver.* 32.

5 Q. Wherein did it differ from the Worſhip at *Jeruſalem?*

A. Beſides the forſaking of the Temple and the Place which God appointed, he alſo made Prieſts of the loweſt of the People, inſtead of the Sons of *Levi*, and ordained Feaſts at a different Time from that which God had appointed, and ſet up the Images of Calves to repreſent the Preſence of God, *ver.* 23, 32. and 2 *Chron.* xi. 6. and xii. 13. and xiii. 8, 9.

Note, Here it is not to be ſuppoſed that *Jeroboam* forſook the God of *Iſrael*, and taught the People to worſhip mere Calves; but only that he deviſed of his own Heart other Times and Places, and other Forms and Circumſtances of Worſhip to be paid to the God of *Iſrael*; and that by Images or Idols, which were probably the Figures of the Cherubs on the Mercy-ſeat, where God dwelt; but the Scripture, in contempt, calls them *Calves*. *See* Chap. V. Qu. 37. and Chap. VII. Qu. 3. And the Worſhip is called *Idolatry* and *the Worſhip of other Gods*. The Prophet *Hoſea*, who lived in the Days of *Jeroboam* the Second, the Son of *Joaſh*, perpetually rebukes this Sin of Idolatry, and inveighs againſt theſe Idols, the Calves, *Hoſ.* i. 1. and chap. viii. 3, 5. and chap. x. 5. and xiii. 2.

6 Q. For what End did *Jeroboam* do this?

A. He feared, if the People went up frequently to ſacrifice at *Jeruſalem*, they would be tempted to return

return again to *Rehoboam* King of *Judah*, ver. 26, 27, 28.

7 Q. What viſible Token of Diſpleaſure did God manifeſt againſt this Worſhip which *Jeroboam* ſet up?

A. He ſent a Prophet to the Altar at *Bethel*, who foretold that a Son of the Houſe of *David*, *Joſiah* by Name, ſhould burn the Bones of *Jeroboam*'s Prieſts upon the Altar, 1 *Kings* xiii. 1, 2.

8 Q. What Sign did the Prophet give that this Prophecy ſhould be fulfilled?

A. The Prophet foretold that the Altar ſhould be rent aſunder, and the Aſhes poured out, both which were fulfilled immediately: And *Jeroboam*'s Hand withered when he ſtretched it out to lay hold of the Prophet, *ver.* 3, 4, *&c.* though at the Prayer of the Prophet, God reſtored it again.

9 Q. What other Token did God give of his Anger againſt *Jeroboam?*

A. God threatened *Jeroboam* and his Family with utter Deſtruction, ſo that none of them ſhould find a Grave, beſides *Abijah* his youngeſt Son, becauſe there were found in him ſome good Inclinations toward the God of *Iſrael*, 1 Kings xiv. 13.

10 Q. Who was *Omri?*

A. The Captain of the Hoſt of *Iſrael*, who was made King by the People when *Zimri* ſet up himſelf, 1 *Kings* xvi. 16.

11 Q. What is recorded concerning *Omri?*

A. (1.) That he beſieged *Zimri* his Predeceſſor ſo cloſely in *Tirzah*, the Royal City, that *Zimri* burnt himſelf and the Palace together, and died. (2.) That he built *Samaria* for the Royal City, on a Hill. And (3.) That he walked in all the ſinful Ways of *Jeroboam*, ver. 17—28.

12 Q. Who was *Ahab*, and what was his Character?

A. *Ahab.*

A. Ahab was the Son of *Omri*, who followed the wicked Ways of his Predeceſſors; he ſinned againſt God and Man grievouſly, and provoked God beyond all who were before him, *ver.* 29—33. and 1 *Kings* xxi. 25.

13 Q. How did God ſignify his Diſpleaſure againſt *Ahab?*

A. He ſent *Elijah* the Prophet to reprove him, and to foretel that there ſhould be neither Dew nor Rain for ſeveral Years, which accordingly came to paſs, 1 *Kings* xvii. 1.

14 Q. How was *Elijah* himſelf fed during this Famine?

A. He was appointed to hide himſelf by the Brook *Cherith*, and the Ravens brought him Bread and Fleſh in the Morning and the Evening, and he drank of the Water of the Brook, *ver.* 5, 6.

15 Q. Whither did the Prophet go when the Brook was dried up?

A. God ſent him to a Woman of *Sarepta*, near *Sidon*, to be maintained by her, when ſhe had only a Handful of Meal in a Barrel, and a little Oil in a Cruſe, 1 *Kings* xvii. 9, *&c.*

16 Q. How could this maintain the Woman, her Son, and the Prophet?

A. God wonderfully increaſed the Oil and the Meal, ſo that the Barrel of Meal waſted not, neither did the Cruſe of Oil fail, till God ſent Rain upon the Land, *ver.* 14, *&c.*

17 Q. What further Miracles did *Elijah* work in this Woman's Family, to prove that he was ſent from God?

A. When her Son died, the Prophet raiſed him to Life again, *ver.* 21—24.

18 Q. What ſpecial Deliverance did God give *Iſrael* in the Time of *Ahab?*

A. Though

A. Though *Ahab* was ſo great a Sinner, yet God made *Iſrael* victorious over the *Syrians* who invaded them, becauſe *Benhadad* the King of *Syria* boaſted, and blaſphemed God, 1 *Kings* xx. 10, 28.

19 *Q.* What were ſome of the ſpecial Sins of *Ahab* againſt God?

A. Beſides the Idolatry of the Calves, he alſo ſet up the Idol *Baal*, he cauſed *Iſrael* to worſhip it, and by the Influence of his Wife *Jezebel*, ſlew a great Number of the Prophets of the Lord, 1 *Kings* xviii. 4.

20 *Q.* Were any of the Prophets of the Lord ſaved?

A. *Obadiah*, the Governor of *Ahab*'s Houſe, hid a hundred of them in two Caves, and fed them with Bread and Water, while *Elijah* fled whereſoever he could find a Hiding-place, *ver.* 5, 6, 10.

21 *Q.* How did *Elijah* bring about the Deſtruction of *Baal*'s Prophets?

A. He boldly met *Ahab*, and bid him ſummon all *Iſrael* together, and the four hundred and fifty Prophets of *Baal*, that a Sacrifice might be offered to *Baal* and to *Jehovah*, to make an Experiment which was the true God.

22 *Q.* How did he convince the People that *Jehovah* was the true God?

A. Fire came from Heaven and conſumed *Elijah*'s Sacrifice, after he had poured great Quantities of Water upon it; which the Prophets of *Baal* attempted in vain to procure on their Altar, tho' they cut themſelves with Knives, and cried aloud to their God, 1 *Kings* xviii. 17—38.

23 *Q.* What Influence had this upon the People?

A. They fell upon their Faces, and acknowledged *Jehovah* to be the true God; and then, at the Command of *Elijah*, the People ſlew all the Prophets of *Baal*, ver. 39, 40.

24 *Q.* How

24 Q. How did God further manifeſt his Approbation of this Conduct of *Elijah?*

A. He immediately ſent Rain, and put an End to the Famine, *ver.* 41, 45.

25 Q. What was one of the moſt remarkable Sins of *Ahab* againſt Man?

A. He coveted the Vineyard of *Naboth*, and by the Help of falſe Witneſſes ſtoned *Naboth* to death for Blaſphemy, and took Poſſeſſion of his Land, 1 *Kings* xxi. 5—14.

26 Q. What was the Manner of *Ahab*'s Death at laſt, after ſo wicked a Life?

A. In Oppoſition to the Prophecy of *Micaiah* he went to fight with the King of *Syria*, and received a mortal Wound, 1 *Kings* xxii. 34.

27 Q. Wherein did the Judgment of God againſt *Ahab* appear in his Death?

A. The Dogs licked up his Blood on that Spot of Ground where *Naboth*'s Blood was ſhed, according to the Prophecy of *Elijah*, 1 Kings xxi. 19. and xxii. 38.

28 Q. What Sort of a Man was *Ahaziah?*

A. *Ahaziah*, the Son of *Ahab*, who ſucceeded him in his Kingdom, followed his wicked Ways, 1 *Kings* xxii. 51.

29 Q. What particular Crimes of *Ahaziah* are recorded?

A. When he was ſick, he ſent to enquire of *Baalzebub*, the God of *Ekron*, about his Recovery; and becauſe *Elijah* reproved him for it, he ſent three Captains, each with fifty Men, to make *Elijah* their Priſoner, 2 *Kings* i. 1, 9.

30 Q. What did *Elijah* do on this Occaſion?

A. He brought down Fire from Heaven, which conſumed the two firſt of them with their Troops, but he ſpared the third upon his Intreaty, and then went

went down with him to King *Ahaziah*, and told him that he ſhould ſurely die, *ver.* 9—16.

31 *Q.* How did *Elijah* leave the World?

A. He was taken up to Heaven in a Whirlwind, by a Chariot and Horſes of Fire, and left his Mantle behind him, 2 *Kings* ii.

32 *Q.* Who ſucceeded *Elijah* in the Office of Prophet?

A. *Eliſha*, who was with him when he was taken up to Heaven, and had a double Portion of the Spirit of *Elijah* given him, *ver.* 9, 10.

33 *Q.* What were ſome of the chief Miracles and Prophecies of *Eliſha?*

A. (1.) He ſmote the Waters of *Jordan* with *Elijah*'s Mantle, ſaying, *Where is the Lord God of Elijah?* And the Waters divided for him to paſs over. (2.) He cured the unwholeſome Water near *Jericho*, by caſting Salt into it. (3.) He curſed ſome Children that mocked and reproached him, and there came two She-bears out of the Wood and tore to pieces forty-two of them. (4.) He brought Water in a Time of Drought to ſupply three Armies, namely, thoſe of *Edom*, *Judah* and *Iſrael*. (5.) He increaſed the Widow's Pot of Oil that it was ſufficient to pay her Debts and maintain her. (6.) He promiſed a Son to the *Shunamite* Woman who entertained him, who was before barren, and raiſed this Son to Life again when he died. (7.) He healed *Naaman* the *Syrian* of his Leproſy, by bidding him waſh in *Jordan*. (8.) He pronounced the Plague of Leproſy on *Gehazi*, his own Servant, for his Covetouſneſs and Lying. (9.) He made the Iron Head of an Ax float on the Water that it might be reſtored to its Owner. (10.) He diſcovered the King of *Syria*'s private Counſels to the King of *Iſrael*, and

ſmote

ſmote his Army with Blindneſs. (11.) He foretold vaſt Plenty on the Morrow, in the Midſt of a Siege and Famine in *Samaria*. (12.) He foretold the Death of *Benhadad* the King of *Syria*, and that *Hazael* ſhould ſucceed him, and treat *Iſrael* with Cruelty. *See the ſecond Book of* Kings, *from the ſecond to the eighth Chapter.*

34 *Q.* Who was *Jehu*, and how came he to the Kingdom?

A. *Jehu* was a Captain, who was anointed King by the Prophet whom *Eliſha* ſent for that Purpoſe, according to the Appointment of God and *Elijah*, 1 *Kings* xix. 16. and 2 *Kings* ix. 1, 2, *&c.*

35 *Q.* What was the great Work for which God raiſed up *Jehu* to the Kingdom?

A. To deſtroy the Worſhip of *Baal*, and to bring the threatened Judgments of God on the Houſe of *Ahab* for their Wickedneſs, *ver.* 7.

36 *Q.* How did *Jehu* execute this bloody Work upon the Houſe of *Ahab?*

A. Theſe three Ways; (1.) He ſhot *Jehoram*, the Son of *Ahab*, who was then King, with an Arrow, and caſt him upon the Land of *Naboth*, whom *Ahab* ſlew. (2.) He commanded *Jezebel*, the wicked and idolatrous Queen-Mother, to be thrown out of the Window, and the Dogs eat her up. (3.) He ordered the Seventy remaining Sons of *Ahab* to be ſlain in *Samaria*, and their Heads to be brought him in Baſkets, 2 *Kings* ix, and x.

37 *Q.* How did he deſtroy the Worſhip of *Baal?*

A. He gathered the Prophets of *Baal*, and his Prieſts and his Worſhippers together, into his Temple, under Pretence of a great Sacrifice to *Baal*; and then commanded them all to be ſlain with the Sword, and the Image to be burnt, and the Temple to be deſtroyed, *ver.* 18—28.

38 *Q.* Did

38 Q. Did *Jehu* continue to obey God in all Things?

A. No; for though he executed the Vengeance of God againſt *Ahab*, and the Worſhippers of *Baal*, yet he maintained the Idolatry of *Jeroboam*, namely, the Calves of *Dan* and *Bethel*, ver. 29, 30.

39 Q. Who was *Joaſh?*

A. He was the Son of *Jehoahaz* the Son of *Jehu*, and he reigned over *Iſrael*, 2 Kings xiii. 10.

40 Q. What is remarkable in his Conduct?

A. When *Eliſha* was upon his Death-bed, he came down to ſee him, and wept over him, yet he departed not from the Sins of *Jeroboam*, ver. 14.

41 Q. What did he do for the Good of *Iſrael?*

A. According to the Prophecy of dying *Eliſha*, he ſmote the *Syrians* thrice, who had oppreſſed *Iſrael* in the Days of his Father, *ver.* 15—19, 25.

42 Q. Is there any Thing of Moment recorded concerning *Eliſha* after his Death?

A. They buried a Man the Year following in the Sepulchre of *Eliſha*, and as ſoon as he touched the Bones of *Eliſha*, he revived and ſtood upon his Feet, *ver.* 21.

43 Q. What did *Joaſh* do againſt *Judah?*

A. When *Amaziah* King of *Judah* provoked him to War, he routed the Army of *Judah*, and took the King Priſoner: He brake down the Wall of *Jeruſalem*, and plundered the Houſe of the Lord, and the King's Houſe, of all the Gold and Silver Veſſels, 2 *Kings* xiv. 8—14.

44 Q. Was there any conſiderable Thing fell out in the Reign of *Pekah?*

A. This *Pekah* joined with the King of *Syria* to invade *Judah*, but he was repulſed: In his Days, *Tiglath-Pileſer*, King of *Aſſyria*, took many Cities in *Galilee*, and carried many of the People captive to *Aſſyria*, 2 Kings xiv. 29. and xvi. 5—9.

45 Q. Who

45 *Q.* Who was *Hoſhea*, and what is recorded of him?

A. He was the laſt King of *Iſrael*; he ſlew *Pekah*, and made himſelf King, 2 *Kings* xv. 30.

46 *Q.* How came the Kingdom to end in him?

A. In his Days *Shalmaneſer*, King of *Aſſyria*, took the City *Samaria*, bound *Hoſhea* the King in Priſon, carried Multitudes of *Iſrael* captive into *Aſſyria*, and diſtributed them into ſeveral diſtant Countries, from which they have never returned to this Day, 2 *Kings* xvii. 1—6, 23.

47 *Q.* What provoked *Shalmaneſer* to do this?

A. *Hoſhea* had ſubmitted to him, and afterwards plotted and rebelled againſt him, *ver.* 3, 4.

48 *Q.* What provoked God to puniſh *Iſrael* thus?

A. The People of *Iſrael*, with all their Kings, after their Separation from the Houſe of *David*, had been guilty of continual Idolatry, in Oppoſition to the many Precepts and Warnings of God, by the Writings of *Moſes*, and the Voice of all the Prophets, *ver.* 7—23.

49 *Q.* What became of *Samaria*, and the other Cities of *Iſrael*, when the People were driven out of them?

A. Several of the Heathen Nations were placed there, and each worſhipped their own Gods and Idols; wherefore the Lord ſent Lions amongſt them, and deſtroyed many of them, *ver.* 24—31.

50 *Q.* What was done upon this Occaſion to appeaſe the Anger of God, and ſave the People from the Lions?

A. The King of *Aſſyria* ſent a Jewiſh Prieſt thither, to teach them the Worſhip of the God of *Iſrael*, ver. 27.

51 *Q.* What was the Effect of this Conduct of the King of *Aſſyria*?

A. Theſe

A. Theſe Nations feared the God of *Iſrael*, and yet they could not lay aſide their own Idolatries, for they continued to ſerve their own graven Images, alſo in many following Generations, *ver.* 41.

52 *Q.* But did they always continue in this mixed Kind of Religion?

A. In Proceſs of Time they forſook their Idols, worſhipped the true God only, and ſubmitted themſelves to the Jewiſh Religion, ſo as to receive the five Books of *Moſes:* They had a Temple of their own built on Mount *Gerizim*, and in the New Teſtament are called *Samaritans.*

CHAP. XII.

Of the KINGS *of* JUDAH.

1 Q. HOW many Kings and Rulers reigned over *Judah?*

A. Twenty; namely, *Rehoboam*, *Abijah*, *Aſa*, *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Athalia* the Queen, *Joaſh*, *Amaziah*, *Uzziah*, *Jothan*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Ammon*, *Joſiah*, *Jehoahaz*, *Jehoiakim*, *Jehoiachin*, and *Zedekiah.*

2 Q. Were all theſe Rulers of *Judah* alſo great Sinners, as well as the Kings of *Iſrael?*

A. A few of them were very religious, ſome very wicked, and others of an indifferent or mixed Character.

3 Q. What fell out in *Rehoboam*'s Reign, after the ten Tribes had made *Jeroboam* their King?

A. When *Rehoboam* raiſed a great Army out of *Judah* and *Benjamin* to recover the ten Tribes, God by his Prophet forbid them to proceed, 1 *Kings* xii. 22—25.

4 Q. Were

4 Q. Were there no Wars then between *Judah* and *Iſrael?*

A. Yes, in the following Times there were bloody Wars between them.

5 Q. How did the People of *Judah* behave themſelves under the Government of *Rehoboam?*

A. They fell into Idolatry and ſhameful Sins, whereupon God was angry, and *Shiſhack* King of *Egypt* plundered the Temple and the King's Houſe of their Treaſures, in the fifth Year of *Rehoboam*'s Reign, 1 *Kings* xiv. 25. So ſhort-lived was the ſupreme Grandeur and Glory of the Jewiſh Church and State.

6 Q. Did *Abijah* the Son of *Rehoboam* do any Thing remarkable in his Reign?

A. He made a Speech, and pleaded againſt *Iſrael*, when *Jeroboam* led them to war againſt him; he reproved them for their Departure from the true Worſhip of God, and from the Houſe of *David*; and when they would not hearken, but ſet upon him in Battle, he and his Army cried unto the Lord, and ſhouted, and ſlew five hundred thouſand Men. A brave Example of Divine Succeſs! 2 *Chron.* xiii. 4—17.

7 Q. What is recorded concerning *Aſa*, the Son of *Abijah*, and King of *Judah?*

A. That he did what was right in the Eyes of the Lord, and deſtroyed the Idols which had been ſet up in the Land, 2 *Chron.* xiv. 1—5.

8 Q. What Token of Favour did God ſhew him?

A. When he called upon the Lord, and truſted in him, he defeated the Army of the *Ethiopians*, who came againſt him, though they were a thouſand thouſand, *ver.* 9—15.

9 Q. Did *Aſah* continue all his Days to fear the Lord?

A. In his old Age he fell into Diſtruſt of God, and

and he gave the Treaſure that remained in the Houſe of God, and in the King's Houſe, to the King of *Syria*, to guard and help him againſt *Baaſha* the King of *Iſrael*; and he impriſoned the Prophet which reproved him for it, 2 *Chron.* xvi. 1—10.

10 Q. What is remarkable in *Aſa*'s Death?

A. That in the Diſeaſe of his Feet (which is ſuppoſed to be the Gout) he ſought not the Lord, but only to the Phyſicians; *and he ſlept with his Fathers*, ver. 11—13.

11 Q. How did his Son *Jehoſhaphat* behave himſelf in the Kingdom?

A. He walked in the firſt and beſt Ways of his Father *David*, and God was with him, 2 *Chron.* xviii. 3.

12 Q. Wherein did *Jehoſhaphat* more particularly diſcover his Piety and Goodneſs?

A. He appointed Levites and Prieſts throughout all the Cities of *Judah*, to teach the Law of the Lord; and he ſet Judges in the Land with a ſolemn Charge to do Juſtice without Bribery, 2 *Chron.* xvii. 7—9. and xix. 5—11.

13 Q. Wherein did God manifeſt his ſpecial Favour to *Jehoſhaphat?*

A. God gave him very great Treaſures, and the Fear of the Lord fell upon all the Kingdoms round about *Judah*, ſo that for many Years they made no War upon him, 2 *Chron.* xvii. 10—19.

14 Q. Wherein did he offend God?

A. In joining in Alliance with *Ahab* the wicked King of *Iſrael*, whereby he was in great Danger of being ſlain in a Battle againſt the *Syrians*, 2 Chron. xviii. 1, 31. and xix. 2.

15 Q. When *Moab* and *Ammon* joined their Forces againſt *Jehoſhaphat*, how was he delivered from them?

A. He proclaimed a Faſt through the Land, and in the Midſt of the People he prayed earneſtly to the Lord, and when he went out to Battle, he appointed the Singers before the Army, to ſing Praiſes to the Lord, 2 *Chron.* xx. 1—21.

16 Q. What was the Effect of this pious Practice?

A. When they began to ſing and to pray, his Enemies fell upon one another till they were all ſlain, *ver.* 22—29.

17 Q. Did *Jehoram*, the Son of *Jehoſhaphat*, imitate his Father's Government in Piety?

A. By no Means; for he ſlew all his own Brethren, he walked in the Ways of *Ahab* King of *Iſrael*, and took his Daughter *Athaliah* to Wife, 2 *Chron.* xxi. 1—7.

18 Q. How did God teſtify his Diſpleaſure againſt *Jehoram?*

A. He ſmote *Jehoram* with ſuch an incurable Diſtemper, that his Bowels fell out, and he died of ſore Diſeaſes, *ver.* 15—19.

19 Q. Who ſucceeded *Jehoram* in the Kingdom?

A. Ahaziah his youngeſt Son, for all his eldeſt were ſlain in the Camp by the *Arabians*, 2 *Chron.* xxii. 1.

20 Q. What was the Behaviour and the Fate of *Ahaziah* King of *Judah?*

A. He followed the evil Practices of the Houſe of *Ahab*, by the Perſuaſions of his Mother *Athaliah*, who was the Grand-daughter of *Omri*; and when he went out with *Jehoram*, the King of *Iſrael*, againſt *Jehu*, he was ſlain by *Jehu*, 2 Chron. xxii. 1—9.

21 Q. Who ſucceeded to the Throne of *Judah* when *Ahaziah* was dead?

A. Athaliah his Mother ſeized the Kingdom, and deſtroyed all the Seed-royal of the Houſe of *Judah*, except *Joaſh*, the Son of *Ahaziah*, an Infant

ſant of a Year old, who was hid in the Temple, 2 *Chron.* xxii. 2, 10—12.

22 Q. How did *Athaliah* reign?

A. As ſhe counſelled her Son *Ahaziah* before, ſo ſhe herſelf practiſed the Idolatry of the Houſe of *Ahab*, 2 Chron. xxii. 3, 17. and xxiv. 7.

23 Q. How was *Athaliah* depoſed?

A. *Jehoiada* the High-Prieſt ſtirred up the Captains of the Army, the *Levites*, and the chief of the People againſt her: He ſet *Joaſh* on the Throne when he was ſeven Years old, anointed and proclaimed him King, then ordered the Guards to ſlay *Athaliah*, and deſtroyed the Worſhip of *Baal*, 2 Chron. xxiii. 1—15.

24 Q. What was the Conduct of *Joaſh* in his Government?

A. He did that which was right in the Sight of the Lord all the Days of *Jehoiada* the Prieſt, who was his Uncle; he repaired the Temple, and the Veſſels thereof, and reſtored the Worſhip of God, 2 *Chron.* xxiv. 1—15.

25 Q. How did *Joaſh* behave after *Jehoiada*'s Death?

A. He was perſuaded to change the Worſhip of God for Idols, and moſt ungratefully ſlew *Zechariah*, the Son of *Jehoiada*, becauſe he reproved the Idolatry of the People, 2 *Chron.* xxiv. 17—22. *Matt.* xxiii. 35.

26 Q. In what Manner did God puniſh him for his Crime?

A. He ſent an Army of the *Syrians* againſt him, who pillaged the Country; he ſmote him with ſore Diſeaſes, and at laſt his own Servants ſlew him on his Bed, *ver.* 23—26.

27 Q. How did *Amaziah* the Son of *Joaſh* reign?

A. At firſt he ſeemed to work Righteouſneſs,

and hearkened to the Voice of God and his Prophets; but afterwards, gaining a Victory over the *Edomites*, he learnt to worſhip the Gods of *Edom*, 2 Chron. xxv. 1—16.

28 Q. How came *Amaziah* to meet his Ruin and his Death?

A. Being puffed up with his Succeſs againſt *Edom*, he challenged the King of *Iſrael* to Battle, and was routed ſhamefully, and was ſlain at laſt by a Conſpiracy of his own People, 2 *Chron.* xxv. 17—28.

29 Q. What was the Character and Reign of *Uzziah* the King?

A. He was made King at ſixteen Years old, in the Room of his Father *Amaziah*; he ſought after God in the Days of *Zechariah* the Prophet, and God proſpered his Arms againſt all his Enemies, and made his Name great, 2 *Chron.* xxvi. 1—15. *Note*, This was ſeveral hundred Years before that *Zechariah* who propheſied after the Captivity.

30 Q. Wherein did he provoke God afterwards?

A. His Heart was lifted up by his Proſperity, and he aſſumed the Prieſt's Office, and burnt Incenſe in the Temple, though the Prieſts oppoſed him, *ver.* 16.

31 Q. What was his Puniſhment for this Crime?

A. While he had a Cenſer in his Hand to burn Incenſe, the Leproſy roſe up in his Forehead, and he continued a Leper till his Death, *ver.* 19.

32 Q. Is there any Thing very remarkable in the Reign of *Jotham*, the Son of *Uzziah*?

A. He was a good King, and God bleſſed his Arms, ſo that he brought the *Ammonites* under Tribute, 2 *Chron.* xxvii. 1—6.

33 Q. How did *Ahaz* the Son of *Jotham* behave himſelf?

A. He

A. He walked in the Ways of the Kings of *Iſrael*, made Images for *Baal*, and offered his Children in Sacrifice by Fire, after the Abominations of the Heathen, 2 *Chron.* xxviii. 1—4.

34 *Q.* How did God ſhew his Diſpleaſure againſt *Ahaz?*

A. His Land was invaded by the King of *Syria*, and by the King of *Iſrael*; Multitudes of his People were ſlain, and many Captives were carried to *Damaſcus* and to *Samaria*, though the *Iſraelites* reſtored their Captives again at the Word of the Prophet *Oded*, ver. 5—15.

35 *Q.* What further Iniquities of *Ahaz* are recorded?

A. That he ſet aſide the Brazen Altar which was before the Lord, and ſet up another in the Court of the Temple, according to the Pattern of an Altar he had ſeen at *Damaſcus*, and at laſt fell in with the Idolatry of the Heathen Nations, 2 *Kings* xvi. 10. 2 *Chron.* xxviii.

36 *Q.* What was one particular Aggravation of his Crimes?

A. That even in the Time of his Diſtreſs, he ſinned the more againſt God; and becauſe God did not help him, he ſacrificed to the Gods of *Damaſcus*; he cut in Pieces the Veſſels of the Houſe of God, ſhut up the Doors of the Temple, and ſet up Idols in *Jeruſalem*, and through all the Land, 2 *Chron.* xxviii. 22—25.

37 *Q.* Did *Hezekiah*, the Son of *Ahaz*, continue in the Sins of his Father?

A. No; but he made a great Reformation, not only in *Judah*, but alſo in *Ephraim* and *Manaſſeh*; he brake the Images, cut down the Groves, deſtroyed their Altars, repaired the Temple, and reſtored the Worſhip of the true God there, 2 *Chron.* xxix. and xxxi.

38 Q. What peculiar Inſtance did he give of his Zeal againſt all Manner of Idolatry?

A. He brake in Pieces the brazen Serpent that *Moſes* had made in the Wilderneſs, becauſe the People burnt Incenſe to it, 2 *Kings* xviii. 4.

39 Q. In what Manner did he keep the Paſs-over?

A. He ſent to all *Iſrael*, as well as to *Judah*, to invite them to keep the Paſs-over at *Jeruſalem*, according to the Appointment of God, 2 *Chron.* xxx. Though *Hezekiah*, King of *Judah*, began this Reformation in the firſt Year of his Reign, yet it might not be carried to this Height till the ſixth or ſeventh Year, at which Time there was no King in *Iſrael*; *Hoſhea*, the laſt King, being taken and impriſoned by the King of *Aſſyria*, and a great Part of the People being carried into Captivity, in the ſixth Year of *Hezekiah*'s Reign. *See* 2 Chron. xxix. 3. and 2 Kings xviii. 9—11.

40 Q. Did the other Tribes of *Iſrael* come at his Invitation?

A. Some mocked the Meſſage, but many out of ſeveral Tribes came to the Paſs-over, ſo that there was not the like ſince the Time of *Solomon*, ver. 18—26.

41 Q. Were all theſe People ſufficiently purified to keep the Paſs-over?

A. No, but at the Prayer of *Hezekiah*, the Lord pardoned and accepted them, though ſeveral Things in this Paſs-over were not exactly conformable to the holy Inſtitution, *ver.* 18—20.

42 Q. Wherein did God ſhew his Acceptance of *Hezekiah*'s Zeal and Piety?

A. God proſpered him in his Wars againſt his Enemies, and enabled him to caſt off the Yoke of the King of *Aſſyria* while he truſted in him, 2 *Kings* xvii. 7, 8.

43 Q. What

43 Q. What Weakneſs was *Hezekiah* guilty of afterward, when *Sennacherib* King of *Aſſyria* invaded *Judah?*

A. He bribed him to depart, with Gold and Silver taken from the Houſe of God, *ver.* 13—16.

44 Q. What Succeſs had this Conduct of *Hezekiah?*

A. Very ill Succeſs; for ſome few Years after, *Sennacherib* ſent an Army to take *Jeruſalem*, 2 Kings xviii. 9—13, 17.

45 Q. What did *Hezekiah* do in this Diſtreſs?

A. When *Sennacherib* ſent *Rabſhakeh* with Blaſphemies againſt God, and Threatenings againſt the People, *Hezekiah* humbled himſelf greatly, and ſpread the railing Letter before the Lord in the Temple, and prayed earneſtly to God for Deliverance, 1 *Kings* xviii, and xix.

46 Q. What was the Succeſs of *Hezekiah*'s Prayer?

A. Iſaiah the Prophet aſſured him of Deliverance; and the Angel of the Lord ſlew in the Camp of the *Aſſyrians*, one hundred and fourſcore and five thouſand Men at once, 2 *Kings* xix. 20—35.

47 Q. What further Favour did *Hezekiah* receive from God?

A. When he was ſick near to Death, God heard his Prayer, and aſſured him he ſhould live fifteen Years longer, 2 *Kings* xx. 1—6.

48 Q. What Sign did God give him to confirm his Faith in this Promiſe?

A. The Shadow returned backward ten Degrees upon the Dial of *Ahaz*, ver. 8—11.

49 Q. Wherein did *Hezekiah* miſbehave himſelf after he had received all this Mercy?

A. In the Vanity and Pride of his Heart, he ſhewed the Meſſengers of the King of *Babylon* all his Treaſures, *ver.* 12, 13. and 2 *Chron.* xxiv. 31.

50 Q. How was *Hezekiah*'s Pride puniſhed?

A. God told him by the Prophet *Iſaiah*, that all theſe Treaſures ſhould be carried into *Babylon*: But becauſe *Hezekiah* humbled himſelf, God deferred the Execution of it till after his Death, 2 *Chron.* xxxii. 25, 26.

51 Q. What was the Character and the Government of his Son *Manaſſeh?*

A. He forſook the good Ways of his Father *Hezekiah*; he brought in Idolatry of many Kinds; he worſhipped the Sun, Moon, and Stars; he made his Son paſs through the Fire; he uſed Inchantments, and ſhed much innocent Blood, 2 *Kings* xxi. 2—16. 2 *Chron.* xxxiii.

52 Q. How were his Tranſgreſſions puniſhed?

A. The Captains of the Hoſt of *Aſſyria* came up againſt *Manaſſeh*, took him among the Thorns, bound him with Fetters, and carried him to *Babylon*, 2 Chron. xxxiii. 11.

53 Q. How did *Manaſſeh* behave in his *Affliction?*

A. He humbled himſelf greatly before God in Prayer, whereupon God reſtored him to his Kingdom, where he wrought a great Reformation, *ver.* 12—16.

54 Q. What is written concerning *Amon* the Son of *Manaſſeh?*

A. Amon reſtored the Idolatry which *Manaſſeh* had once ſet up, but he never repented or returned to God as his Father had done, and he was ſlain by his own Servants, 2 *Chron.* xxxiii. 20—25.

55 Q. What is worthy of Notice in the Reign of *Joſiah* the Son of *Amon?*

A. At eight Years old he began his Reign, at ſixteen he ſought after God, and at twenty he deſtroyed the Altar and Idols which his Father *Amon*, the Son of *Manaſſeh*, ſet up, 2 *Kings* xxiii. 3—14. 2 *Chron.* xxxiv. 1—7.

56 Q. How

56 Q. How did he carry on this Work of Reformation?

A. He repaired the Temple, and reſtored the Worſhip of God; and finding a Book of the Law of the Lord by *Moſes*, he rent his Clothes, and mourned to think how little this Law had been obſerved, *ver.* 18, 19.

57 Q. What further Uſe did he make of this Book?

A. He read the Words of it in the Ears of all the Elders of *Judah*, and the People, the Prieſts, and the Prophets, and made a Covenant with the People of *Judah*, to perform what was written in this Book, 2 *Kings* xxiii. 2, 3.

58 Q. Did he make alſo any Reformation in *Iſrael?*

A. The Kingdom of *Iſrael* being now deſtroyed by the King of *Aſſyria*, *Joſiah* ſpread his Influence over thoſe who remained in the Land, and many of *Iſrael*, as well as of *Judah*, came to keep the Paſs-over, 2 *Chron.* xxxv. 17.

59 Q. Were not many of *Iſrael* preſent alſo at *Hezekiah*'s Paſs-over? Wherein then did this Paſs-over of *Joſiah* exceed that in the Days of *Hezekiah?*

A. In the exact Conformity of it to all the Rules appointed by *Moſes*, ſo that no ſuch Paſs-over had been kept ſince the Days of *Samuel* the Prophet, 2 *Chron.* xxxv. 18.

60 Q. Did *Joſiah* deſtroy all the Remainder of the Idolatry of *Iſrael*, which *Jeroboam* ſet up at *Dan* and *Bethel?*

A. Yes; and he ſlew the Prieſts of the High Places, and burnt the Bones of the Prieſts that had been buried there, upon the Altar, according to the Word which the old Prophet ſpake to *Jeroboam*, 2 Kings xxiii. 15—20. 1 Kings xiii. 2.

61 Q. How came *Joſiah* by his Death?

A. He went out to fight with the King of *Egypt*,

without the Direction of God, and he was ſlain, and great Lamentation was made for him, 2 *Chron.* xxxv. 20—25.

62 Q. Who ſucceeded *Joſiah* in the Kingdom?

A. His Son *Jehoahaz*, who when he had reigned three Months, was put in Bonds by the King of *Egypt*, was carried thither, and there he died, 2 *Kings* xxiii. 31—34.

63 Q. Whom did the King of *Egypt* make King in his Room?

A. Eliakim his Brother, and gave him the Name of *Jehoiakim*, 2 Kings xxiii. 34.

64 Q. What ſort of Governor was *Jehoiakim*, and what was his End?

A. He did Evil in the Sight of the Lord, ſeveral neighbouring Nations beſet him round about, and *Nebuchadnezzar*, King of *Babylon*, ſent up his Forces againſt him, took ſome Captives, bound the King in Fetters, and he died in Shame, his dead Body being caſt without the Gates of *Jeruſalem*, and without a Burial: and his young Son *Jehoiachin* reigned in his Stead, 2 *Chron.* xxxvi. 5—8. *Dan.* i. 1—3. *Jer.* xxii. 18, 19.

65 Q. What became of this *Jehoiachin*, who is alſo called *Jechoniah* and *Coniah?*

A. When he had reigned three Months, *Nebuchadnezzar* took the City of *Jeruſalem*, and carried him to *Babylon*, together with ten thouſand Captives, and rich Treaſures of Silver and Gold that remained in the Temple and in the King's Houſe, 2 *Kings* xxiv. 8—17. *Jer.* xxii. 24—30.

66 Q. Was there any King in *Judah* after *Jehoiachin?*

A. Yes, the laſt King was *Zedekiah*, his Father's Brother, whom *Nebuchadnezzar* made King in *Jeruſalem*, ver. 17, 18.

67 Q. What fell out in the Days of *Zedekiah?*

A. He

A. He rebelled againſt *Nebuchadnezzar*, to whom he had ſworn Subjection by the Name of the true God, whereupon *Nebuchadnezzar* came up and took the City of *Jeruſalem* again, after a Siege of two Years, 2 *Kings* xxv. 1—4.

68 Q. How did he puniſh *Zedekiah* for his Rebellion?

A. When *Zedekiah* fled from the City, he was ſeized by the *Babylonians*; *Nebuchadnezzar* ordered his Sons to be ſlain before his Face, then his Eyes were put out, he was bound with Fetters of Braſs, and carried to *Babylon*, and there was no more a King in *Judah*, ver. 6, 7. 2 *Chron.* xxxvi. 13.

69 Q. What became of the City and Temple at this Time?

A. The King of *Babylon* burnt the Temple of the Lord, the Palace of the King, and all the Houſes of *Jeruſalem*; he brake down the Walls of the City, and carried away the reſt of the People captive; together with all the Veſſels of Gold, Silver, and Braſs, great and ſmall, that belonged to the Temple, 2 *Kings* xxv. 8—17.

70 Q. But were the People puniſhed thus for the Sins of their Kings?

A. The Princes, and the Prieſts, and the People, had a large Share in the common Idolatry and Wickedneſs, together with the Kings, and that in Oppoſition to all the Warnings of their Prophets, whereby God was provoked to puniſh them all, 2 *Chron.* xxxvi. 14—21.

71 Q. Was there any Ruler of the ſcattered People that remained in the Land of *Iſrael*?

A. Gedaliah was made Governor by the King of *Babylon*, but he was ſlain in a little Time by a Faction under *Iſhmael*, one of the Seed-Royal; and

there was nothing but Confuſion and Diſorder in the Land, 2 *Kings* xxv. 22, *&c.*

72 *Q.* What became of the People afterward?

A. *Johanan*, the Son of *Kareah*, one of the Captains under *Gedaliah*, routed *Iſhmael*, and drove him out of the Land; yet being afraid of the Anger of the King of *Babylon*, and his Reſentment of the Murder of *Gedaliah* his Governor, he was tempted to fly into *Egypt*, and to carry moſt of the People thither with him, where they were diſperſed into ſeveral Cities, *Jer.* xli. 13—18. and xlii, xliii.

73 *Q.* Was this done by any divine Order?

A. No; but directly againſt the Word of the Lord, by the Mouth of *Jeremiah* the Prophet, who was left among them in the Land; and they carried him alſo into *Egypt* with them, *Jer.* xliii. 1—9.

74 *Q.* Did the Jews behave themſelves better in *Egypt* after all their Afflictions and Diſtreſſes?

A. They practiſed Idolatry in *Egypt* with Inſolence, in Oppoſition to the Reproofs of *Jeremiah* the Prophet, *Jer.* xliv.

75 *Q.* Did they periſh there, or return?

A. *Jeremiah* was ordered by the Lord to foretel the Deſtruction of *Egypt* by the King of *Babylon*, and to denounce utmoſt Calamities and Death, by Sword and Famine upon the Jews that ſojourned there; and that but a very ſmall Number of them ſhould ever return to the Land of *Judah*, though he foretold the Return of their Brethren from their Captivity in *Babylon*, Jer. xliii. 9. and xliv. 11, 28, *&c.*

CHAP.

CHAP. XIII.

Of the RETURN *of the Jews from Captivity in* Babylon, *and the Rebuilding the City of* Jeruſalem, *and the Temple.*

1 *Q.* HOW long did the Nation of the Jews continue in their Captivity, and their Land lie deſolate?

A. Though the Land lay not utterly deſolate till the final Deſtruction of *Jeruſalem*, in the Days of *Zedekiah*, which was between fifty and ſixty Years before their firſt Releaſe; yet, from their firſt Captivity by *Nebuchadnezzar* in former Reigns, their Land was in ſome Meaſure deſolate ſeventy Years, according to the Prophecy of *Jeremiah*, See 2 *Chron.* xxxvi. 21. *Jer.* xxv. 11, 12.

Here let it be obſerved, that as there were ſeveral Seaſons, and under different Kings, when Part of the Children of *Iſrael* and *Judah* were carried into Captivity, and ſeveral Periods whence their Deſolations may commence; ſo there were ſeveral Seaſons alſo of their Return and Reſtoration: But the chief Duration of their Captivity and deſolate Circumſtances was ſeventy Years. *See* 2 Kings xxiv. 1, 2, 10—14. and ch. xxv. 11. *compared with* Ezra i. 1, 2. and ch. vi. 1—12. chap. vii. 7. and *Nehem.* ii. 1, *&c.*

2 *Q.* Who gave them Releaſe from their Captivity in *Babylon?*

A. When *Babylon* was taken by *Cyrus*, the General of the Army under *Darius*, the King of the *Medes*, the *Aſſyrian* or *Babyloniſh* Empire was finiſhed. After *Darius*'s Death, *Cyrus* himſelf became King of *Perſia*, and he not only gave the People of the Jews a Releaſe, but gave them alſo a Commiſſion to rebuild the Temple, and reſtored to them the Veſſels of Gold and Silver; and this he

he did by the Hand of *Sheſbazzar*, a Prince of *Judah*, Ezra i. 7—11.

Note, Now was that Prophecy fulfilled which *Iſaiah* pronounced above a hundred Years before, *Iſa.* xliv. 28, that it was *Cyrus* who ſhould ſay to *Jeruſalem*, *Be thou built*; *and to the Temple, Be thy Foundation laid*; and chapter xiv. 13. who ſhould *build the City of God, and releaſe his Captives.*

3 Q. Which of the Tribes did accept of this Commiſſion, and return to their own Land?

A. There were many Perſons and Families of ſeveral Tribes of *Iſrael*, who took this Opportunity of returning; yet it was chiefly thoſe of *Judah* and *Benjamin*, with the Prieſts and ſeveral of the *Levites*, who returned, and were now all united under the Name of Jews, *Ezra* i. 5. and iv. 12.

4 Q. Who were their firſt Leaders and Directors?

A. *Zerubbabel*, a Prince of *Judah*, of the Seed-Royal, whoſe *Chaldaick* or *Babyloniſh* Name was *Sheſbazzar*; he was their Prince or Captain, and *Jeſhua* or *Joſhua* was their High-Prieſt, *Ezra* i. 11. and ii. 2. and iii. 8. compared with v. 14—16. and *Zech.* iii. and iv.

Note, This *Sheſbazzar*, or *Zerubbabel*, was the Son of *Salathiel*, the Son of *Jehoiachin*, or *Jechoniah*, King of *Judah*: He was made Governor of the Land, under the Title of *Tirſhatha*, by a Commiſſion from *Cyrus*. *Jeſhua* was the Son of *Jozadak* or *Joſedech*, the Son of *Seraia*, who was High-Prieſt when *Jeruſalem* was deſtroyed, and who was put to Death by *Nebuchadnezzar*.

5 Q. What was the firſt Thing they did after their Return?

A. They made a large Contribution toward the Rebuilding of the Temple, they gathered themſelves together to *Jeruſalem*, they ſet up the Altar of the God of *Iſrael*, and offered Sacrifices upon it, *Ezra* ii. 68. and iii. 1—6.

6 Q. In

6 Q. In what Manner did they lay the Foundation of the Temple?

A. While the Builders laid the Foundation, the Prieſts and the Levites ſung and praiſed the Lord with Trumpets, and other Inſtruments, after the Ordinance of *David*, Ezra iii. 10, 11.

7 Q. What remarkable Occurrences attended the laying of the Foundation of the Temple?

A. While the younger Part of the People ſhouted for Joy, many of the ancient Fathers wept with a loud Voice, when they remembered how much more glorious the firſt Temple was than the ſecond was like to be, *ver.* 12, 13. and *Hag.* ii. 3.

Here it may be obſerved, that though the Foundation of the ſecond Temple ſtood on the ſame Compaſs of Ground as the firſt, yet a Company of poor Exiles, returning from a long Captivity, could not promiſe or hope for ſo glorious a Building as the Temple of *Solomon*, neither in the Richneſs of the Materials, nor in the Magnificence and Curioſity of the Workmanſhip. *See* Dr. *Prideaux*'s *Connection*, Vol. I. p. 143.

The Jews alſo generally ſuppoſe *five* Things to be wanting in the ſecond Temple, after it was finiſhed, which did belong to the firſt; namely, (1.) The Ark of the Covenant, and the Mercy-ſeat which was upon it, with the Cherubs of Gold, together with the Tables of Stone in which the Law was written, which were in the Ark when it was brought into *Solomon*'s Temple, 1 *Kings* viii. 9. 2 *Chron.* v. 10. though one would think they ſhould have made an Ark and a Mercy-ſeat, before which the High-Prieſt ſhould officiate once a Year. Some learned Men ſuppoſed there was ſuch an Ark made, and that *Ezra*'s correct Copy of the Bible was laid up in it: and that it is in imitation of this, that the preſent Jews in all their Synagogues have ſuch an Ark or Coffer, wherein they keep the Law. (2.) The *Shechinah*, or Divine Preſence, in a Cloud of Glory on the Mercy-ſeat. (3.) The *Urim* and *Thum-*

mim, whence the Oracle came, or Divine Anſwers to their Inquiries. (4.) The holy Fire upon the Altar, which came from Heaven. (5.) The Spirit of Prophecy. For though *Haggai*, *Zechariah*, and *Malachi* lived while the ſecond Temple was building, and propheſied after it was built, yet on their Death the prophetic Spirit ceaſed from among them.

8 Q. What was the firſt Hindrance they found in the Building of the Temple?

A. The *Samaritans* deſired to join with them in their Building, and becauſe the Jews forbid them, they gave them continual Trouble in the Days of *Cyrus*, *Ezra* iv. 1—5.

9 Q. What was the ſecond Hindrance they met with?

A. When *Artaxerxes* the firſt came to the Throne of *Perſia* theſe People wrote an Accuſation againſt the Jews, that the City of *Jeruſalem* had been rebellious in former Times; whereupon *Artaxerxes* cauſed the Work to ceaſe till the ſecond Year of *Darius*, ver. 7—24.

Note, This was not *Darius*, the firſt King, and he who took *Babylon*, and releaſed *Daniel* from the Lions' Den; but another, who reigned ſeveral Years after him, and was called *Darius Hyſtaſpes*, as the beſt Authors aſſert: And this alſo was long before that *Darius* whom *Alexander* ſubdued, and put an End to the *Perſian* Kingdom.

Here let it be obſerved in general, that it is not a very eaſy Matter for learned Men to agree exactly in adjuſting the Time of all theſe Events, and the particular Accompliſhment of every Prophecy, becauſe there were ſeveral Kings of the ſame Name; as, three or four *Artaxerxes*'s, and three or more *Darius*'s, &c. And there were four Decrees from the Kings of *Perſia* in favour of the Jews: The firſt from *Cyrus* to *Zerubbabel*, or *Sheſbazzar*, a Prince of *Judah*, Ezra i. 1—8. The ſecond from *Darius* the Second, to the Enemies of the Jews, to forbid their Hindrance of the Work, *Ezra* vi. 1—7. The

third from *Artaxerxes* the Second to *Ezra*, recorded in *Ezra* vii. 11. The Fourth from the ſame *Artaxerxes* to *Nehemiah*, written in *Nehem.* ii. 1—9.

10 Q. Who perſuaded the Jews to go on with their Work under the Reign of this *Darius?*

A. The Prophets of God which were with them encouraged and required them in the Name of the Lord, to go on with the Work of the Temple; for ſeveral of them were too negligent, and God puniſhed them for it with Scarcity of Corn and Wine, *Ezra* v. 1, 2. *Hag.* i. 2—11. *Zech.* i. 7, *&c.* and chap. iii, and iv.

11 Q. What Encouragement did they meet with from the *Perſian* Court?

A. The Governors of the Provinces at this Time ſeeing them renew their Building, ſent to enquire concerning the Order which *Cyrus* gave for it: And *Darius* having found this Order among the Records of *Babylon*, gave a freſh Command for the Rebuilding of the Houſe of God, *Ezra* v. 3—17. and vi. 1—14.

12 Q. When was the Temple finiſhed?

A. Through many Delays, ariſing partly from the Negligence of the Jews, partly from the Oppoſition of their Enemies, it was twenty Years in building: Nor was it finiſhed till the ſixth Year of the Reign of *Darius*, at which Time they dedicated it with many Sacrifices, and kept the Paſſover with Joy, *Ezra* vi. 15—22.

Here it may be worthy of our Obſervation, that the threatened Deſtruction of *Babylon* kept pace with the promiſed Reſtoration and Joy of the Jews. It was *Cyrus* who, as General of the Army of *Darius* the Firſt, took *Babylon* by Siege, with Blood and Slaughter, who alſo releaſed the captive Jews, when he came to be King of *Perſia* Then the River was turned in upon the Country round it; which *Iſaiah* foretold, chap. xiv. 23. *And it became a Poſſeſſion for*

for Bitterns and Pools of Water, and the Sea covered it. Yet *Babylon* was not then deſtroyed. But when the *Babylonians* revolted, in the fifth Year of *Darius Hyſtaſpes*, and he beſieged them with a vaſt Army, their Deſolation was very great. They themſelves ſlew almoſt all their Women and young Children, to make their Proviſions hold out. Then the Prophecy of *Iſaiah* was fulfilled, chap. xlvii. 9. *Two Things ſhall come to them in one Day, the Loſs of Children, and Widowhood. Darius* took the City in the End of the ſixth Year of his Reign, (at which Time the Jewiſh Temple was finiſhed;) he gave them up to the Plunder of his Perſian Army, impaled Three thouſand who were chief Actors in the Revolt, beat their Walls down from three hundred Cubits high, to fifty Cubits. After this, *Babylon* languiſhed a while, and at laſt ended in a perpetual Deſolation.

13 *Q.* What farther Encouragement did the Jews receive from another King *Artaxerxes?*

A. *Artaxerxes* the Second, King of *Perſia*, gave *Ezra* the Prieſt and Scribe a Letter and Decree, to encourage the Jews yet remaining in *Babylon*, to go up to *Jeruſalem* and eſtabliſh the Worſhip of the true God there, *Ezra* vii. 11—26.

Note, This ſecond *Artaxerxes* is ſuppoſed by Dr. *Prideaux* to be *Artaxerxes Longimanus*, as the Heathen Hiſtorians call him; and to be that ſame *Ahaſuerus* who made *Eſther* his Queen, and ſo became very friendly to the Jews.

14 *Q.* How did the King enable them to fulfil this Decree?

A. The King and his Counſellors freely offered much Silver and Gold for this Work, and being ſenſible of the Greatneſs and Power of the God of the Jews, whom he calls *The God of Heaven*, he ſought to ſecure his Favour for himſelf and his Family, and pronounced a ſpeedy Sentence of Death, Baniſh-

Baniſhment, Loſs of Goods, or Impriſonment, on thoſe who ſhould dare to hinder this Building, *ver.* 15—17, 23, 26.

15 *Q.* What did *Ezra* do in his Journey to *Jeruſalem?*

A. He proclaimed a Day of Faſting and Prayer, to ſeek the Aſſiſtance of God; for he was aſhamed to aſk the King for Soldiers to be their Guard, becauſe he had told the King of the Power and the Mercy of their God, *Ezra* viii. 21, 22.

16 *Q.* What did *Ezra* do when he came to *Jeruſalem?*

A. He delivered the Orders of the King to the Governors of the Provinces, and the Gold and Silver to thoſe who had the Care of the Building, and ſo promoted the Work, *ver.* 33—36.

17 *Q.* What Reformation did *Ezra* work among the People?

A. When he was informed that many of the Jews had mingled themſelves in Marriages with the Heathens, he, together with the more religious Part of the Jews, humbled themſelves before God for all their former Iniquities, in an excellent Prayer, and brought them into a Covenant and an Oath to put away their ſtrange Wives, *Ezra* ix. and x.

Note, None of the Jews of either Sex might marry with a Gentile of any Nation, unleſs they were made *Proſelites:* And even then, they ſuppoſe the *Canaanites* of the ſeven Nations, (*Deut.* vii.) and the Males among the *Moabites* and *Ammonites,* to be excluded for ever; as they interpret *Deut.* xxiii. 3.

18 *Q.* Did the Jews rebuild the City of *Jeruſalem?*

A. Yes, for the *Babylonian* Army had broke down the Walls, and burnt the Gates of it, *Neh.* i. 3.

19 *Q.* Whom did God raiſe up to carry on the Rebuilding the City?

A. *Nehemiah*

A. *Nehemiah* the Jew, who was a Cup-bearer to *Artaxerxes* the King of *Perſia*, Nehem. i. 11.

20 Q. How was *Nehemiah* engaged herein?

A. When he heard of the Continuance of the Deſolations made by the Enemies, he faſted and prayed to God, and then he obtained Leave of *Artaxerxes* the King to go up to *Jeruſalem*, and rebuild the City of the Sepulchres of his Fathers, *Nehem.* ii. 1—7.

21 Q. What further Encouragement did *Nehemiah* receive from the King?

A. He received Order for the Governors of the Provinces to aſſiſt him, and to give Timber out of the King's Foreſt, *ver.* 7, 8.

22 Q. How did *Nehemiah* begin his Work?

A. He rode round the City by Night, and took a private Survey of the Ruins thereof, and appointed a particular Part of the Walls and Gates to be repaired by particular Perſons and their Companies, *Nehem.* ii, and iii.

23 Q. What Oppoſition did the Jews meet with in this Part of their Work?

A. *Sanballat* the *Samaritan*, and *Tobiah* the *Ammonite*, and their Accomplices, at firſt laughed the Jews to ſcorn, and then conſpired to fight againſt them while they were at work, *Nehem.* iv. 1—7.

24 Q. How did *Nehemiah* prevent the Miſchief they deſigned?

A. He encouraged the Jews to truſt in their God, and appointed every Man that laboured in the Work to have a Weapon ready to defend himſelf, *ver.* 13—23.

25 Q. What Reformation did *Nehemiah* work among them?

A. He reproved thoſe that took Uſury, and oppreſſed their Brethren; and he ſet himſelf for an Example, who though he was Governor twelve Years,

Years, took no Salary, but maintained himſelf and one hundred and fifty Jews at his own Charge, *Nehem.* v. 7—19.

26 *Q.* In what Manner did they worſhip God when the City was built?

A. On the firſt Day of the ſeventh Month all the People were gathered together in one Street, and *Ezra* the Prieſt and Scribe read in the Book of the Law, and gave the Senſe of the Words, that they might ſee their paſt Sins and Errors, and might be inſtructed to yield a more regular and exact Obedience for Time to come; and this being done, he bleſſed the great God, and all the People anſwered, *Amen*, *Amen*, Nehem. viii. 1—8.

Note, It is a Remark of Dr. *Prideaux*, that though *Ezra*'s Authority and Government expired before this Time, yet he went on, as a ſkilful Scribe of the Law of God, to preach Righteouſneſs, to perfect the Reformation, to gather the ſeveral Parts of Scripture together, to ſet forth correct Copies of them, and to bring all Things in Church and State to the Rules thereof:—And this he did by the Aſſiſtance of the next Governor, *Nehemiah*, doing the ſame Things by his Authority, which before he did by his own.

27 *Q.* How did they keep the *Feaſt of Tabernacles?*

A. By dwelling in Booths made of Branches of Trees ſeven Days together, as God had commanded by *Moſes*, and they read in the Book of the Law every Day of the ſeven, and explained it, *ver.* 13—18.

28 *Q.* How did they keep a Faſt on the twenty-fourth Day of the ſeventh Month?

A. One fourth Part of the Day they confeſſed their Sins, and another fourth Part they read in the Book of the Law, and then they entered into a Covenant

venant with an Oath to be the Lord's People, and the Princes and the Prieſts and the Levites ſealed it, *Nehem.* ix, and x. 1, 2.

29 Q. How were the People diſpoſed of in their Habitations?

A. The Rulers dwelt at *Jeruſalem*, the reſt of the Prieſts and People caſt Lots to bring one in ten to dwell at *Jeruſalem*, and nine Parts in the other Cities, that the Land might be peopled, *Neh.* xi.

30 Q. How was the Wall of *Jeruſalem* the holy City dedicated?

A. The *Levites* came from all Places to *Jeruſalem*, and joined with the Prieſts and the Rulers in two large Companies, and gave Thanks, and offered Sacrifices, and ſung the Praiſes of God, ſo that the Joy of *Jeruſalem* was heard afar off, *Nehem.* xii. 27—43.

31 Q. What further Reformation did *Nehemiah* bring in among the People?

A. He turned *Tobiah* the *Ammonite* out of his Lodging in the Temple, which *Eliaſhib* the High-Prieſt had prepared for him; he eſtabliſhed the Portion of the Fruits of the Earth which belonged to the *Levites*; he forbid the Profanation of the Sabbath, by buying and ſelling, and bearing Burdens; and puniſhed the Jews who married ſtrange Wives, *Nehem.* xiii. 4—29.

32 Q. What remarkable Inſtance did *Nehemiah* give of his Zeal in puniſhing thoſe who married Strangers?

A. He drove away one of the Sons of *Joiada* the Son of *Eliaſhib* the High-Prieſt, for marrying the Daughter of *Sanballat* the *Horonite*, who had hindered the Jews ſo much in their building ſeveral Years before, *ver.* 28.

Note, This young Man's Name was *Manaſſeh*, as *Joſephus* informs us.

33 Q. Had

33 Q. Had *Nehemiah* no Prophet to aſſiſt him in this difficult Work?

A. It is ſuppoſed that *Malachi*, the laſt of the Prophets, propheſied about this Time, for he doth not reprove them for neglect of building as *Haggai* did, *Hag.* i. 4, 9. nor does he ſpeak of the finiſhing of the Temple, as *Zachariah* did, chap. iv. 7, 9. But ſuppoſing that already done, he reproved them about their Marriage of Strangers, and of ſeveral Wives, or of taking Concubines, *Mal.* ii. 11, 14, 16. and their robbing God of their Tythes, chap. iii. *&c.* and their polluting the Altar, and Neglect of offering God the beſt, chap. i. which were the very Things which *Nehemiah* corrected in his laſt Reformation.

Thus far the Holy Scripture has delivered down to us the Hiſtory of the Tranſactions of God with Men, and particularly with his own People, the Nation of Iſrael, *in a long and continued Succeſſion of Events, from the Creation of the World to the Return of the Jews from the Captivity of* Babylon, *and the ſettling of the Church and State under* Nehemiah, *whom the King of* Perſia *made Governor over the Land.*

There are ſeveral other hiſtorical Matters related in Scripture which belong to particular Perſons; the moſt conſiderable of them are the Hiſtories of Job *and* Jonah, Jeremiah, Daniel, *and* Eſther.

CHAP. XIV.

The HISTORY *of* JOB.

1 Q. WHO was JOB?

A. A moſt religious Man in the Land

of *Uz*, who had ten Children and very great Riches, *Job* i. 1—3.

2 Q. In what Age of the World is *Job* ſuppoſed to have lived?

A. In, or before the Days of *Moſes*, becauſe there is not the leaſt Intimation of any Tranſactions of God with *Iſrael* in the whole Book of *Job*.

3 Q. What particular Act of Piety is related concerning him in his proſperous State?

A. When his Children had been feaſting each other in their Turns, *Job* offered Sacrifices for them, leſt they ſhould have ſinned, and provoked God in the Seaſons of their Mirth, *ver.* 4, 5.

4 Q. What were the Afflictions that fell upon *Job*?

A. God permitted the Devil, by kindling of Lightning, and by ſtirring up Robbers and Plunderers among his Heathen Neighbours, to bereave him of all his Cattle and his Wealth in one Day, and to deſtroy all his Children, even ſeven Sons and three Daughters, by a Tempeſt which blew down the Houſe in which they were feaſting, *ver.* 6—19.

5 Q. Was the Devil ſuffered to vent his Malice upon the Perſon of *Job*?

A. Yes; God permitted him to ſmite *Job* with ſore Boils from the Sole of his Foot to the Crown of his Head, *Job* ii. 6, 7.

6 Q. What was the Deſign of God in theſe Providences toward *Job*?

A. To try the Strength of his Piety, and to ſet him up as an Example of Patience, both in the Exerciſe of it, and in the Rewards of it, *Job* xxiii. 10. *James* v. 11.

7 Q. What was the Behaviour of *Job* under this Trial?

A. He bleſſed the Name of the Lord, and did not murmur at his Providence, *Job* i. 20—22. and ii. 10.

8 Q. What

8 Q. What was a further Aggravation of *Job*'s Diſtreſs?

A. That his Wife tempted him to abandon all Religion, becauſe God ſuffered him to be thus afflicted, *Job* ii. 9, 10.

9 Q. Had *Job* any Comforter?

A. Three Friends came from the neighbouring Places to mourn with him and comfort him, *ver.* 11.

10 Q. How long did his Patience continue in this perfect Exerciſe of it?

A. Seven Days he ſat down in Aſhes, and was ſilent under the Hand of God, *ver.* 13.

11 Q. Wherein did any Impatience of *Job* at firſt appear?

A. In curſing the Day on which he was born, *Job* iii. 1—16.

12 Q. What were the Sentiments of *Job*'s three Friends on this mournful Occaſion, and how did they carry it towards him?

A. When they ſaw him to be ſo dreadfully afflicted, they raſhly concluded he had been guilty of very great Sins, notwithſtanding his outward Profeſſion of Piety, and therefore they ſeverely reproved him for his grievous Complaints, chap. iv, *&c.*

13 Q. How did *Job* anſwer to their Charges?

A. He maintained againſt them all this great Truth, that God did ſometimes afflict thoſe who were innocent, for wiſe and unſearchable Reaſons; and he vindicated his own Innocence, placing his Truſt in God, chap. ix, *&c.*

14 Q. Wherein did *Job* fail in his Duty towards God in this Matter?

A. Under the Violence of his Diſtreſs, and the moſt unjuſt Accuſations of his Friends, he ſometimes ſpake Words of unreaſonable Deſpair, and ſometimes he uſed raſh and unbecoming Language

againſt the Great God, and vindicated himſelf too much, as though he had been perfectly innocent before God as well as before Men, chap. vi. *&c.*

15 Q. How was the Controverſy between *Job* and his Friends compromiſed at laſt?

A. Elihu, a fourth Friend, who was younger than the reſt, and had come to viſit him, took a middle Way to end this Controverſy, and ſpoke more agreeably to the Truth: And though he reproved the three Friends for aſſerting that God would never afflict any innocent Man ſo much as *Job* was afflicted; yet he ſeverely reproved *Job* for inſiſting ſo much on his own Innocence before God, chap. xxxii, *&c.*

16 Q. What was the Foundation of *Elihu*'s Argument on this Occaſion?

A. The ſupreme Majeſty and Holineſs of God, the Meanneſs and Sinfulneſs of the beſt of Men in his Sight; his ſovereign Dominion over all Things, and the Unſearchableneſs of his Wiſdom and Conduct toward Men, chap. xxxiii, and xxxvi, *&c.*

17 Q. How did God himſelf manifeſtly engage in deciding this Controverſy?

A. He greatly confirmed the Sentiments and Opinions of *Elihu*, by aſſerting and diſplaying his own ſupreme Wiſdom and Power, his Grandeur and Dominion over all Things, by a Voice out of the Whirlwind, chap. xxxv, *&c.*

18 Q. What Effect had this upon his Servant *Job?*

A. Job confeſſed his Folly, abhorred himſelf for his Sin under the Apprehenſion of the Holineſs and the Majeſty of God, and repented in Duſt and Aſhes, *Job* xlii. 1—6.

19 Q. How did God deal with the three Friends of *Job?*

A. He diſapproved of their falſe Accuſations of *Job*,

Job, and their wrong Sentiments concerning God himſelf and his Conduct, and bid them offer a Sacrifice of Atonement, and *Job* to pray for them, *ver.* 7, 8.

20 Q. What Tokens of Approbation and Favour did God ſhew to *Job?*

A. While *Job* prayed for his Friends, Gód releaſed him from all his Afflictions, and afterward gave him ten Children, as he had at firſt, he doubled his Eſtate, and prolonged his Life to four Generations, chap. xlii. 10—17.

CHAP. XV.

The HISTORY *of* JONAH.

1 Q. WHO was *Jonah?*

A. A Prophet who lived about the Time of *Jeroboam* the ſecond, King of *Iſrael*, Jonah i. 1. 2 Kings xiv. 25. There is no Need of particular Citations of Chapter and Verſe for the Hiſtory of *Jonah*, ſince the whole is contained in four ſhort Chapters.

2 Q. Whither did God ſend him?

A. He was ſent to *Nineveh*, to pronounce Deſtruction upon that great City for their Wickedneſs.

3 Q. How did *Jonah* diſobey God?

A. He took ſhipping and fled toward *Tarſhiſh*, from the Preſence of the Lord, becauſe he ſuppoſed that the Mercy of God would ſpare *Nineveh* after he had pronounced Deſtruction upon it, and then he ſhould be counted a falſe Prophet.

4 Q. What befel him in this Voyage?

A. There aroſe a terrible Tempeſt, which endangered the Ship; and *Jonah* being conſcious of

his own Guilt, adviſed the Sailors to caſt him into the Sea, and then the Storm ceaſed.

5 Q. What became of *Jonah?*

A. A great Fiſh ſwallowed him up, and he continued in the Bowels of the Fiſh three Days and three Nights.

6 Q. Did he ever come to the Shore again?

A. At his Repentance and earneſt Prayer, God commanded the Fiſh to vomit out *Jonah* upon the dry Land, *Jonah* ii.

7 Q. What Service did God aſſign to *Jonah* after this great Deliverance?

A. He ſent him the ſecond Time to *Nineveh*, to preach Deſtruction againſt it within forty Days, *Jonah* iii.

8 Q. What Effect had this Preaching upon the People?

A. The King and the People put on Sackcloth, mourned for their Sins, turned from their evil Ways, and cried mightily to God for Mercy, whereupon God withheld the Puniſhment which he threatened.

9 Q. How did *Jonah* reſent this merciful Dealing of God with *Nineveh?*

A. He feared he ſhould be counted a falſe Prophet, and in an angry Temper, deſired God to take away his Life, *Jonah* iv.

10 Q. What did God do to convince him of the Unreaſonableneſs of his Anger?

A. He made a Gourd grow up in a Night, which ſheltered him from the Heat of the Sun, and he cauſed it to wither the next Day; upon which *Jonah* murmured againſt God.

11 Q. How did God argue with *Jonah* upon this Occurrence?

A. God reproved the Prophet, that he ſhould be ſo much concerned about a Gourd, a ſenſeleſs Plant which grew up in one Night, and only afforded

forded him ſome Conveniency of Life; and that he ſhould be no more concerned about the Lives of ſo great and populous a City, which beſides Men and Women, had above ſixſcore thouſand Children in it.

CHAP. XVI.

The HISTORY *of* JEREMIAH.

1 Q. WHO was *Jeremiah?*

A. One of the Prieſts in the Land of *Benjamin*, whom God called to be a Prophet when he was very young, in the Days of *Joſiah* King of *Judah*, Jer. i. 1—7.

2 Q. What Encouragement had he when he was ſo young to pronounce the Judgments of God againſt the People?

A. God put forth his Hand and touched his Mouth, to ſignify his divine Inſpiration, and promiſed his Preſence with him to deliver him from all that ſhould oppoſe him, *ver.* 7—19.

3 Q. What was the chief Meſſage with which *Jeremiah* was ſent to the People, and to the Princes and Kings of *Judah?*

A. That *Jeruſalem* ſhould be deſtroyed, and the People and Princes ſhould be carried away captive into *Babylon*, becauſe of their Sins, and remain there ſeventy Years. From chap. vii. to xxv. ver. 11, 12.

4 Q. By what Method did *Jeremiah* ſet before them their Sins and theſe Judgments of God?

A. By ſome very plain and direct Speeches, by an Example of the *Rechabites* ſet before them, and by ſome Parables or Emblems.

5 Q. How did *Jeremiah* ſhew them the Heinouſneſs of their Sins by a View of the Example of the *Rechabites?*

A. Since all the Family of *Rechab* abſtained from Wine, which is no unlawful Liquor, merely becauſe *Jonadab* their Father forbid them; much more ſhould the Jews have abſtained from thoſe Practices which are utterly unlawful, when the God of *Iſrael* had forbid them, *Jer.* xxxv.

6 Q. What were ſome of the Emblems by which God ordered *Jeremiah* to foretel their Calamities?

A. A Linen Girdle, a Potter's Veſſel, an Earthen Bottle, Yokes of Wood and of Iron, *&c.*

7 Q. What was deſigned by the Linen Girdle?

A. Jeremiah was commanded to hide it in the Hole of a Rock near the River *Euphrates*, and when he ſought it again, it was quite ſpoiled; ſo God decreed to ſpoil the Pride of *Jeruſalem* by the Nation that dwelt near *Euphrates*, that is, *Aſſyria*, Jer. xiii.

8 Q. What was intended by the Potter's Veſſel?

A. As when the Veſſel of Clay was ſpoiled in the making, the Form of it was changed, and it was moulded up into another Veſſel, as the Potter pleaſed; ſo God declared his Power over the Houſe of *Iſrael*, to manage and diſpoſe of them as he pleaſed; and that he would change his Providences and their State, according to their Behaviour, *Jer.* xviii.

9 Q. What further Leſſon was taught by an Earthen Bottle?

A. Jeremiah was commanded to break the Bottle in the Sight of the Prieſts and the Elders, and to declare, *Thus ſaith the Lord, Even ſo will I break this Nation and this City, that it ſhall not be made whole again*, Jer. xix.

10 Q. What did *Jeremiah* teach them by the Emblems of Bonds and Yokes?

A. In

A. In the Days of *Jehoiakim* King of *Judah*, God commanded *Jeremiah* to make Bonds and Yokes, and put them upon his own Neck, and then to ſend them to the Kings of the Nations round about, to aſſure them that they ſhould all be made ſubject to *Nebuchadnezzar* King of *Babylon*, Jer. xxvii. 1—12.

11 Q. Who were *Jeremiah*'s chief Enemies?

A. The Prieſts and the falſe Prophets, who would have put him to Death in the Reign of *Jehoiakim*, Jer. xxvi. 1—8.

12 Q. Who ſaved *Jeremiah* at that Time?

A. The Princes and the People ſaved him from Death, though the King ſlew *Urijah* the Prophet, who confirmed the Words of *Jeremiah*, ver. 10—24.

13 Q. What Abuſes did *Jeremiah* receive from *Paſhur* the Prieſt?

A. Paſhur ſmote the Prophet and put him in the Stocks, *Jer.* xx. 1, 2.

14 Q. What Evil was denounced again *Paſhur* on this Account?

A. God changed his Name to *Magor-miſſabib*, to denote that he ſhould be a Terror to himſelf and to all his Friends; and foretold that he ſhould be led captive to *Babylon*, and die there, *ver.* 3—6.

15 Q. How did *Jeremiah*'s Patience hold out under the many Injuries he received?

A. In the Main he continued to truſt in God, but once he murmured againſt God, refuſed to prophecy, and curſed the Day of his Birth, *ver.* 7—18.

16 Q. In what Manner did God overcome his Murmuring and his Diſobedience?

A. The Word of the Lord was in his Heart like a burning Fire ſhut up in his Bones, and he could not forbear ſpeaking, *ver.* 9.

17 Q. How did *Jeremiah* publiſh his Prophecies

when he could not appear in public himſelf, being ſhut up in Priſon?

A. He commanded *Baruch* the Scribe to write the Words of his Prophecies from his Mouth in a Volume of a Book, and to read them in the Ears of the People in the Temple on a Faſt-Day, *Jer.* xxxvi. 1—10.

18 Q. What Effect had this upon *Jehoiakim* the King?

A. When he heard of it he ſent for the Volume, read a little of it, cut it with a Pen-knife, and burnt it in the Fire, and then ſent to ſeize *Jeremiah* and *Baruch*; but God by his kind Providence kept them hid from the King, *ver.* 20--26.

19 Q. What was the next Meſſage from God to *Jeremiah?*

A. That he ſhould take another Volume, and that *Baruch* ſhould write over again from his Mouth the ſame Words, and many others of the ſame Import, *ver.* 27, 32.

20 Q. What did *Jeremiah* prophecy concerning *Jehoahaz*, the Son of *Joſiah* King of *Judah*, who is here called *Shallum?*

A. That he ſhould die a Captive in the Land of *Egypt*, Jer. xxii. 11, 12. 2 Kings xxiii. 31—34.

21 Q. What did he ſay concerning *Jehoiakim* his Brother?

A. That he ſhould die unlamented, and be buried like an Aſs, drawn and caſt out beyond the Gates of *Jeruſalem*, Jer. xxii. 18, 20.

22 Q. What did he pronounce concerning *Jehoiachin*, who is alſo called *Jeconiah* and *Coniah?*

A. That he ſhould die in a ſtrange Land, and none of his Seed ſhould ſit on the Throne of *Judah*, Jer. xxii. 24—30. and he accordingly was carried to *Babylon*, and lived long there, and there he died, *Jer.* lii. 31.

23 Q. What

23 Q. What Advice did he give to *Zedekiah* King of *Judah?*

A. To ſubmit willingly to the Yoke of the King of *Babylon*, that both he and his People might meet with better Treatment, *Jer.* xxvii. 12, 18.

24 Q. How did the falſe Prophet *Hananiah* oppoſe *Jeremiah?*

A. He took the Yoke from the Prophet *Jeremiah*'s Neck, which probably he had worn for ſome Years; and as he brake it, he declared, The Lord would break the Yoke of *Nebuchadnezzar* in two Years from the Necks of the Nations, *Jer.* xxviii. 1—11.

25 Q. How did *Jeremiah* anſwer him?

A. That God had appointed Yokes of Iron inſtead of Yokes of Wood, for all the Nations to ſerve the King of *Babylon*; and that *Hananiah* ſhould die in that Year for his Falſhood; which came to paſs in two Months after, *ver.* 10—17.

26 Q. Among all theſe Predictions of Diſtreſs, did not *Jeremiah* prophecy any thing comfortable to the Nation of *Iſrael?*

A. Yes, he foretold the Return of the Jews to their own Land with Joy, after ſeventy Years Captivity; and he encouraged their Faith and Hope by many gracious Promiſes of the Meſſiah who was to come, chap. xxv, xxix, xxx, and xxxi.

27 Q. How did King *Zedekiah* deal with *Jeremiah* the Prophet when *Nebuchadnezzar* beſieged *Jeruſalem?*

A. He ſhut him up in the Court of the Priſon which was in the King's Houſe, becauſe he foretold that *Jeruſalem* ſhould be taken, and that *Zedekiah* the King ſhould not eſcape, but be carried to *Babylon*, Jer. xxxii. 1—5.

28 Q. What did *Jeremiah* do in Priſon to aſſure

them that the Jews ſhould return from Captivity, and poſſeſs the Cities of *Judah* again?

A. By expreſs Order from God he bought a Field of his Couſin *Hananeel*, paid him the Money, ſubſcribed the Evidence, and ſealed it before Witneſſes, as an Emblem and Pledge of what ſhould be done in *Jeruſalem* hereafter, *ver.* 6—16, 44.

29 *Q.* What did *Jeremiah* do when he was at Liberty?

A. He endeavoured to flee out of *Jeruſalem*, but he was ſeized by the Guard upon Suſpicion of falling away to the *Chaldeans*, and he was thruſt down into a Dungeon by the Princes, becauſe he prophecied the Deſtruction of the City, chap. xxxvii. 11—16. and xxxviii. 1—6.

30 *Q.* What Relief did the Prophet find here?

A. When he ſunk in the Mire, *Ebedmelech* the *Ethiopian*, a Servant in the King's Houſe, drew him up with Ropes, by Leave from the King; and he remained in the Court of the Priſon till the City was taken, *ver.* 7—14.

31 *Q.* What Favour did God ſhew to *Ebedmelech* on this Account?

A. He aſſured him he ſhould not die by the Sword, but his Life ſhould be given him, becauſe he truſted in the Lord, *Jer.* xxxix. 16.

32 *Q.* When *Zedekiah* the King ſent for *Jeremiah*, what Meſſage had he from God?

A. He repeated his Advice to the King of *Judah*, to go forth and ſubmit to the King of *Babylon*, in order to ſave himſelf and the City, *ver.* 17, *&c.*

33 *Q.* Did the King hearken to his Advice?

A. No, he did not obey the Prophet; ſo the City was taken, and burnt, the Princes of *Judah* were ſlain, and the King's Sons were put to Death before his Eyes: Then the King had his Eyes put out,

out, and he was carried in Chains to *Babylon*, and died there, *Jer.* xxxix. 1—10. and lii. 8—11.

Note, Then was fulfilled the Prophecy of *Ezekiel* concerning *Zedekiah*, chap. xii. 13. *I will bring him to Babylon, the Land of the Chaldeans; yet ſhall he not ſee it, though he ſhall die there.*

34 Q. What became of *Jeremiah* after the City was taken?

A. *Nebuchadnezzar* gave Order to the Officers of his Army to take Care of him; and to give him his Liberty to go where he pleaſed, *Jer.* xxxix. 11. and xl. 4, 5.

35 Q. Whither did *Jeremiah* chooſe to go?

A. He choſe to continue in the Land of *Iſrael*, and put himſelf under the Protection of *Gedaliah*, whom the King of *Babylon* made Governor in the Land, *ver.* 6, 7.

36 Q. Did *Jeremiah* continue under his Protection?

A. *Gedaliah* was quickly ſlain by a Faction raiſed by *Iſhmael*; and *Iſhmael* alſo was put to flight by another Faction under the Command of *Johanan*, Jer. xl. 41.

37 Q. What did *Johanan* do with *Jeremiah?*

A. He carried him and a Multitude of the People into *Egypt*, in direct Oppoſition to the Advice which *Jeremiah* gave him from the Lord, chap. xlii, and xliii.

38 Q. What did *Jeremiah* do in the Land of *Egypt?*

A. He ſeverely reproved the Jews for their Idolatry there; he denounced Ruin upon them; he took great Stones and hid them in the Clay at the Entrance of *Pharaoh* the King of *Egypt*'s Palace, and foretold, that *Nebuchadnezzar* ſhould conquer *Egypt*, and ſhould ſet his Throne upon thoſe Stones, *Jer.* xliii. 9, 10.

39 Q. Among the ſeveral Prophecies againſt the Nations round about, did not *Jeremiah* foretel the Deſtruction of *Babylon?*

A. Yes, he pronounced the ſevere Judgments of God againſt *Babylon*, who had plundered *Jeruſalem* in a notable and dreadful Manner, as *Iſaiah* did before him; all which were eminently fulfilled, partly when *Cyrus* the *Perſian* took the City of *Babylon*, and partly in following Times, *Jer.* l, and li.

40 Q. What Emblem or Pledge did *Jeremiah* give of the Accompliſhment of this Prophecy?

A. He wrote in a Book all theſe Threatnings, and bid *Seraiah*, one of the Jewiſh Captives, read it when he came to *Babylon*, then bind a Stone to it, and caſt it into the River *Euphrates*, and ſay, *Thus ſhall* Babylon *ſink, and ſhall never riſe again*, Jer. li. 59—64.

CHAP. XVII.

The HISTORY *of* DANIEL.

1 Q. WHO was *Daniel?*

A. A young Man of the Tribe of *Judah*, who was carried Captive by *Nebuchadnezzar* King of *Babylon*, in the Reign of *Jehoiakim* King of *Judah*, Dan. i. 1—6.

2 Q. How was he diſpoſed of in *Babylon?*

A. *Daniel* and his Fellows, *Shadrach*, *Meſhach*, and *Abednego*, were appointed to be nouriſhed by the King's Proviſion, and to be trained up in the Learning of the *Chaldeans*, that in three Years Time they might ſtand before the King, *ver.* 5, 6.

3 Q. And did they, being Jews, eat of the King's

King's Proviſion, which was prepared after the Manner of the Heathens?

A. No; they choſe to be fed with Pulſe and Water, rather than defile themſelves with the King's Meat, *ver.* 8—14.

4 Q. How did they thrive by it?

A. Their Countenances appeared fairer, and their Aſpect was better approved by *Melzar*, who took Care of them, than the reſt who fed on Royal Dainties, *ver.* 15.

5 Q. How did they approve themſelves when they were called before the King?

A. The King found them far wiſer and better than all the Aſtrologers and Magicians in his Kingdom, *ver.* 20.

6 Q. What was the firſt ſpecial Occaſion of *Daniel*'s Advancement at Court?

A. *Nebuchadnezzar* dreamed a Dream which much troubled him, yet he forgot it in the Morning; and ſent Orders to deſtroy all the wiſe Men and Aſtrologers, becauſe they could not tell him both the Dream and the Interpretation thereof, *Dan.* ii. 1—13.

7 Q. How did *Daniel* obtain this Secret from God?

A. He engaged himſelf and his three Companions, *Shadrach*, *Meſhach*, and *Abednego*, in Prayer to the God of Heaven, that he would reveal this Secret to them, that they might not all periſh together with the Aſtrologers, whom the King had doomed to Death, *Dan.* ii. 16—18.

8 Q. What was this Dream which *Daniel* rehearſed before the King?

A. There appeared a bright and terrible *Image*, whoſe Head was Gold, his Breaſt and Arms of Silver, his Belly and Thighs of Braſs, his Legs of

39 Q. Among the ſeveral Prophecies againſt the Nations round about, did not *Jeremiah* foretel the Deſtruction of *Babylon?*

A. Yes, he pronounced the ſevere Judgments of God againſt *Babylon*, who had plundered *Jeruſalem* in a notable and dreadful Manner, as *Iſaiah* did before him; all which were eminently fulfilled, partly when *Cyrus* the *Perſian* took the City of *Babylon*, and partly in following Times, *Jer.* l, and li.

40 Q. What Emblem or Pledge did *Jeremiah* give of the Accompliſhment of this Prophecy?

A. He wrote in a Book all theſe Threatnings, and bid *Seraiah*, one of the Jewiſh Captives, read it when he came to *Babylon*, then bind a Stone to it, and caſt it into the River *Euphrates*, and ſay, *Thus ſhall* Babylon *ſink, and ſhall never riſe again*, Jer. li. 59—64.

CHAP. XVII.

The HISTORY *of* DANIEL.

1 Q. WHO was *Daniel?*

A. A young Man of the Tribe of *Judah*, who was carried Captive by *Nebuchadnezzar* King of *Babylon*, in the Reign of *Jehoiakim* King of *Judah*, Dan. i. 1—6.

2 Q. How was he diſpoſed of in *Babylon?*

A. *Daniel* and his Fellows, *Shadrach*, *Meſhach*, and *Abednego*, were appointed to be nouriſhed by the King's Proviſion, and to be trained up in the Learning of the *Chaldeans*, that in three Years Time they might ſtand before the King, *ver.* 5, 6.

3 Q. And did they, being Jews, eat of the King's

King's Proviſion, which was prepared after the Manner of the Heathens?

A. No; they choſe to be fed with Pulſe and Water, rather than defile themſelves with the King's Meat, *ver.* 8—14.

4 Q. How did they thrive by it?

A. Their Countenances appeared fairer, and their Aſpect was better approved by *Melzar*, who took Care of them, than the reſt who fed on Royal Dainties, *ver.* 15.

5 Q. How did they approve themſelves when they were called before the King?

A. The King found them far wiſer and better than all the Aſtrologers and Magicians in his Kingdom, *ver.* 20.

6 Q. What was the firſt ſpecial Occaſion of *Daniel*'s Advancement at Court?

A. *Nebuchadnezzar* dreamed a Dream which much troubled him, yet he forgot it in the Morning; and ſent Orders to deſtroy all the wiſe Men and Aſtrologers, becauſe they could not tell him both the Dream and the Interpretation thereof, *Dan.* ii. 1—13.

7 Q. How did *Daniel* obtain this Secret from God?

A. He engaged himſelf and his three Companions, *Shadrach*, *Meſhach*, and *Abednego*, in Prayer to the God of Heaven, that he would reveal this Secret to them, that they might not all periſh together with the Aſtrologers, whom the King had doomed to Death, *Dan.* ii. 16—18.

8 Q. What was this Dream which *Daniel* rehearſed before the King?

A. There appeared a bright and terrible *Image*, whoſe Head was Gold, his Breaſt and Arms of Silver, his Belly and Thighs of Braſs, his Legs of

Iron, and his Feet Part of Iron and Part of Clay, which was daſhed to Pieces by a Stone, and the Stone became a Mountain, and filled the whole Earth, *ver.* 31—35.

9 *Q.* What was the Interpretation of it?

A. It ſignifies the four great Monarchies of the World, namely, the *Aſſyrian*, the *Perſian*, the *Grecian*, and the *Roman*, which ſhould deſtroy one another in Succeſſion; and the laſt of them ſhould be deſtroyed by the Kingdom of Chriſt, which ſhould ſpread through the Earth and remain for ever, *ver.* 31—45.

10 *Q.* What Honours did *Nebuchadnezzar* beſtow on *Daniel* on this Occaſion?

A. He acknowledged the Supremacy of the God of *Daniel*, he made *Daniel* Ruler over *Babylon*, and at his Requeſt made *Shadrach*, *Meſhach*, and *Abednego*, Officers under him, *ver.* 46—49.

11 *Q.* What became of *Shadrach*, *Meſhach*, and *Abednego*?

A. Notwithſtanding the Honour the King had given them, yet they were caſt into a fiery Furnace, becauſe they would not worſhip a huge gold Image which King *Nebuchadnezzar* had ſet up, *Dan.* iii. 1—21.

12 *Q.* What remarkable Providence attended their being caſt into the Furnace?

A. The King being enraged at them for refuſing boldly to worſhip this Image, commanded the Furnace to be made ſeven Times hotter, even to ſuch a Degree, that the Flame ſlew the Men that caſt them into it, *ver.* 22.

13 *Q.* How were they ſaved in the fiery Furnace?

A. Though theſe three Men were caſt into the Furnace bound, and fell down in the Fire, yet preſently afterward, the King ſaw four Men looſe walking

walking in the Fire, and they had no Hurt; and the Form of the fourth was like the Son of God, *ver.* 23, 24, 25. that is, ſome glorious Perſon whom *Nebuchadnezzar* could not better deſcribe than as a heavenly Being, a Son of God.

14 *Q.* What Influence had this upon the King?

A. He called them to come out of the Furnace, and bleſſed their God who had ſent his Angel to deliver them, and made a Decree, that no Man ſhould ſpeak againſt the God of the Jews, *v.* 26—28.

15 *Q.* What other Dream of *Nebuchadnezzar*'s did *Daniel* interpret?

A. The Dream of a tall and ſpreading Tree that was cut down, and the Stump of it was left in the Earth, and that it ſhould have a Beaſt's Heart given it inſtead of a Man's for ſeven Years, *Dan.* iv. 1—16.

16 *Q.* What Interpretation did *Daniel* give to it?

A. That *Nebuchadnezzar* the King ſhould be driven from his Kingdom, ſhould run mad, and dwell ſeven Years with the Beaſts of the Earth, and then be reſtored to his Reaſon and his Kingdom again, *ver.* 19—27.

17 *Q.* How ſoon was this fulfilled?

A. At the End of twelve Months he was walking in the Palace of *Babylon*, and boaſting of his Grandeur and Majeſty, and there fell a Voice from Heaven, that his Kingdom was departed, and he ſhould be driven from Men: And immediately he was ſeized with Madneſs, and the Sentence was executed upon him, and he fled from the Society of Men, and herded with the Beaſts in the open Field, *ver.* 28—33.

18 *Q.* What did *Nebuchadnezzar* do at ſeven Years End, when his Underſtanding and his Kingdom were reſtored to him?

A. He did further Honours to the God of Hea-

ven, and publiſhed this Hiſtory of himſelf, and theſe Signs and Wonders of the great God, throughout all his Dominions, *ver.* 1—3.

19 Q. What Notice was taken of *Daniel* in the Time of *Belſhazzar*, the Grandſon of *Nebuchadnezzar?*

A. He was ſent for to Court to read and interpret three or four Words which were written upon the Wall by the Apparition of a Hand while *Belſhazzar* was feaſting, *Dan.* v. 5—16.

20 Q. What was there in *Belſhazzar*'s Feaſt that eminently provoked God againſt him?

A. He and his Nobles drank in the holy Veſſels that were taken out of the Temple of God at *Jeruſalem*, and at the ſame Time they praiſed their Gods of Gold and Silver, of Wood and Stone, *Dan.* v. 1—4.

21 Q. What was the Meaning of this Writing againſt the Wall?

A. That God had finiſhed *Belſhazzar*'s Kingdom, and given it to the *Medes* and *Perſians*, ver. 25—28.

22 Q. What Honour was done to *Daniel?*

A. He was immediately clothed in Scarlet, with a Chain of Gold, and made the third Ruler in the Kingdom, *ver.* 29.

23 Q. When was this Sentence executed on *Belſhazzar?*

A. He was ſlain that very Night, by the Army, under the Command of *Cyrus* the General, who after a long Siege took the City of *Babylon*, and the Kingdom was tranſlated to *Darius* the *Mede*, the Emperor of the *Medes* and *Perſians*, *ver.* 30, 31.

24 Q. Did *Daniel* loſe his Preferment by the Change of the Kingdom?

A. No; for *Darius* ſet *Daniel* over all the hundred

dred and twenty Princes, and made him firſt of the three Preſidents, *Dan.* vi. 1—3.

25 Q. How did the Envy of the Preſidents and the Princes perſecute him on this Occaſion?

A. They knew that *Daniel* would pray to his God, and they perſuaded King *Darius* to ſign a Decree, that if any Man ſhould aſk a Petition of any God or Man for thirty Days, beſides of the King himſelf, he ſhould be caſt into the Lion's Den, *ver.* 4—9.

26 Q. What did *Daniel* do when he heard of this Decree?

A. He went to his Houſe, and the Windows being open toward *Jeruſalem*, he prayed to his God three Times a Day, according to his Cuſtom, *ver.* 10.

27 Q. What was the Conſequence of this?

A. Though the King himſelf was ſorry for his Decree, and tried all Means to ſave *Daniel*, yet his Enemies prevailed to have him caſt into the Den of Lions, becauſe the Laws of the *Medes* and *Perſians* were not to be altered, *ver.* 11—17.

28 Q. Wherein did the King further ſhew his Concern for *Daniel?*

A. He paſſed the Night without Muſic or Sleep, he went early to the Lions Den in the Morning, and found *Daniel* ſafe, to his great Joy; for God had ſhut the Mouths of the Lions, that they did him no Hurt, *ver.* 18—23.

29 Q. Wherein did King *Darius* manifeſt his Reſentment againſt the Enemies of *Daniel?*

A. He caſt them, with their Wives and Children, into the Den of Lions, who broke all their Bones immediately, *ver.* 24.

30 Q. What ſpecial Regard did *Darius* ſhew to the true God on this Occaſion?

A. He

A. He ſent a Decree through all Nations, that Men ſhould fear the God of *Daniel*, ver. 25.

31 Q. What are the other moſt remarkable Things in the Hiſtory of *Daniel?*

A. The Viſions which he ſaw, the excellent Prayer which he made for the Reſtoration of the Jews from Captivity, and the other Prophecies which were given him by Angels.

32 Q. What were ſome of his Viſions and Prophecies?

A. Emblems and Repreſentations of the four Monarchies of the World, and of the Kingdom of Chriſt; and Predictions concerning future Events among the Jews, and other Nations of the Earth; ſome of which are expreſſed ſo plainly, that the Enemies of the Bible ſuppoſe them to be written after thoſe Events came to paſs, chap. vii, and viii, and xi.

33 Q. What remarkable Anſwer did *Daniel* receive to this excellent Prayer of his for the Reſtoration of the Jews?

A. The Angel *Gabriel* was ordered to fly ſwiftly, and to inform him of his own Acceptance with God; of the Commandment of the Kings of *Perſia* to rebuild the Holy City; of the Time of the Coming, and the Death of the Meſſiah, to take away the Sins of Men; and of the ſecond Deſtruction of *Jeruſalem*, Dan. ix. 20—27.

34 Q. What other eminent Prophecies did *Daniel* receive by his Converſe with Angels?

A. Beſides the various Events relating to this World, he had ſome Predictions concerning the Chriſtian Church and its Troubles, and the Period of them; concerning the Reſurrection of the Dead, Everlaſting Life, and Everlaſting Puniſhment, chap. xii.

CHAP.

CHAP. XVIII.

The HISTORY *of* ESTHER.

1 Q. WHO was *Eſther?*

A. A beautiful young Jewiſh Virgin, whoſe Anceſtors were carried captive by the King of *Babylon*, in the Days of *Jeconiah*, King of *Judah*, Eſther ii. 5, 6.

2 Q. Where was ſhe educated?

A. She was brought up in *Shuſhan*, the Palace of the King of *Perſia*, by *Mordecai* her Firſt-couſin, for her Father and Mother were dead, *ver.* 7.

3 Q. To what Honour was ſhe advanced?

A. King *Ahaſuerus* took her into his Royal Houſe, and made her Queen in the Room of his former Queen, *Vaſhti*, ver. 16, 17.

Note, This *Ahaſuerus* is ſuppoſed by Dr. *Prideaux*, and that with great Probability, to be that ſecond *Artaxerxes*, King of *Perſia*, who was called *Longimanus*; and who, perhaps, being influenced by *Eſther* and *Mordecai*, gave a Decree for *Ezra* to promote the Building of the Temple at *Jeruſalem*, after the Captivity in *Babylon*. *See* Chap. XIII. Qu. 9, and 13.

4 Q. What was the Occaſion of *Vaſhti*'s Diſgrace?

A. When the King had made a moſt magnificent Feaſt for all his Nobles and Princes, he ſent for *Vaſhti* to ſhew the Princes her Beauty, and to grace the Feſtival, but ſhe refuſed to come, *Eſther* i. 10—12.

5 Q. What Service did *Mordecai* do for the King, which laid a Foundation for his future Advancement?

A. He gave Information againſt two of the Chamberlains who had conſpired againſt the King, upon which they were tried and hanged, *Eſther* ii. 21—23.

6 Q. Who

6 Q. Who was made the King's chief Favourite a little after this Time?

A. *Haman*, of the Seed of *Agad* the *Amalekite*, Eſther iii. 1, 2.

7 Q. Wherein did *Mordecai* offend *Haman?*

A. He refuſed to bow before him, and to do Reverence to him, as the King's Servants did at Court, *ver.* 2.

8 Q. How did *Haman* attempt to revenge himſelf?

A. By perſuading the King to ſend Orders to deſtroy all the Jews that were in all his Dominions, *ver.* 6, *&c.*

9 Q. What did *Mordecai* do on this Occaſion?

A. He deſired *Eſther* the Queen to venture into the King's Preſence, though ſhe were not called, in order to petition the King for the Lives of her People the Jews, *Eſther* iv.

10 Q. Did *Eſther* comply with his Requeſt?

A. Though ſhe knew it was Death by the Law to venture into the King's Preſence, unleſs he held out his golden Scepter to her; yet having firſt faſted and prayed to God three Days, and appointed the Jews in *Shuſhan* to faſt and pray, ſhe ventured to approach the King, *Eſther* v. 1.

11 Q. What Succeſs did Queen *Eſther* find?

A. The King held out his golden Scepter to her, and promiſed to grant her Requeſt, even to the half of his Kingdom, *Eſther* v. 1—3.

12 Q. What was *Eſther*'s firſt Requeſt to the King?

A. That the King and *Haman* would come to a Banquet which the Queen had prepared for them; which Requeſt alſo ſhe repeated the next Day, *Eſther* v. 3—8.

13 Q. How was *Haman* employed on that Day?

A. He rejoiced at the Invitation that *Eſther* gave him, and ſet up a Gallows for *Mordecai* fifty Cubits high,

high, expecting that at his Desire the King would order *Mordecai* to be hanged thereon, *ver.* 9—14.

14 Q. How did the King pass the Time that Night?

A. He could not sleep, and he had the Book of Records read to entertain him, wherein was written *Mordecai*'s Information of the Conspiracy against the King, *Esther* vi. 1, 2.

15 Q. What Effect had this on the King?

A. When he enquired and found that *Mordecai* had received no Recompence for his Faithfulness, he ordered *Haman* to array him in Royal Apparel, to set him on the King's own Horse, and do the highest Honours to him in a public Procession through the City, *ver.* 6—11.

16 Q. In what remarkable Hour did *Haman* receive this Order from the King?

A. At that very Time when he was come to Court to speak to the King to hang *Mordecai* on the Gallows he had set up, *ver.* 4, 5.

17 Q. When the King and *Haman* were come to the Banquet, what was Queen *Esther*'s further Request?

A. That the Nation of the Jews, which were her Kindred, might be delivered from the general Massacre that *Haman* had contrived for them, *Esther* vii. 1—7.

18 Q. What Change of Affairs ensued on this Petition to the King?

A. The King commanded *Haman* to be hanged on the Gallows he had prepared for *Mordecai*; he put *Mordecai* into *Haman*'s Place at Court; and sent Orders throughout his Dominions for the Jews to defend themselves, *Esther* vii. 9, 10. and viii. 1—17.

19 Q. Why was not the Order for the Slaughter of the Jews rather reversed?

A. Because

A. Becauſe what is written in the King's Name, and ſealed with his Ring, could not be reverſed, according to the Laws of the Government, *ver.* 8. and God ordered it thus in his Providence, for the public Deſtruction of their Enemies.

20 *Q.* How did the Jews defend themſelves in the Day deſigned for their general Slaughter?

A. They ſlew ſeventy-five thouſand of thoſe that roſe up againſt them, and the ten Sons of *Haman* among the reſt, *Eſther* ix. 1—16.

21 *Q.* What Memorial of this great Deliverance was preſerved amongſt the Jews?

A. All the Jews agreed, by and with the Authority of *Eſther* and *Mordecai*, to keep the 14th and 15th Day of the Month *Adar*, every Year, as a Day of Thankſgiving for this Salvation, *ver.* 20—32.

22 *Q.* What was the Name of this Feſtival?

A. Theſe two Days were called the Days of *Purim*, from *Pur*, which ſignifies a *Lot*; becauſe *Haman* had caſt Lots in a ſuperſtitious Manner, to find out what Month or Day was the moſt lucky to execute his bloody Device againſt the Jews, *Eſther* ix. 26, 27. and iii. 7.

23 *Q.* How does this Hiſtory appear to be a true Account of Things, ſince there is not the leaſt Hint who was the Writer of it, nor is the Name of God in it?

A. Becauſe it is delivered down to us among the ſacred Writings by the Jews themſelves, who *were the Keepers of the Oracles of God*, Rom. iii. 2. And becauſe this Feaſt of *Purim* is obſerved by the Jews to this Day, in Memory of this Deliverance.

The End of the HISTORIES *of the* OLD TESTAMENT.

CHAP.

CHAP. XIX.

A Continuation of the History *of the Government and Church of the Jews, from the End of the* Old Testament, *to the Times of* CHRIST.

INTRODUCTION.

THE learned Dr. *Prideaux* hath written two large and valuable Volumes, which he calls the *Connexion of the History of the Old and New Testament*; wherein he gives us an Account of all the most credible Things that he can find in ancient Historians, relating to the Jews and their Customs, as well as their History, during that Period of Time between the End of the Old Testament and the Beginning of the New: He intermingles also a large Collection of Historical Matters relating to *Persia*, *Babylon*, *Egypt*, *Syria*, *Asia Minor*, *Greece*, *Rome*, and all the more known and remarkable Nations of the Earth, wherein the great Affairs of the four Monarchies of the World were transacted. This renders his Work a little too tedious to those who expected nothing more than a mere Continuation of the Jewish History to the Times of our Saviour.

Now it is only a very brief Abstract of the History of the Jews which I endeavour here to set before the Reader, that he may gain a little Acquaintance with the Affairs of the Jews, or the Church of God, from the Days of *Nehemiah*, when Scripture-

ture-Hiſtory ends, to the Beginning of the Goſpel, and the Times of Chriſt. A great Part of it muſt be taken originally from *Joſephus*, the Jewiſh Hiſtorian, and from the *Books of Maccabees* whom I have conſulted upon this Occaſion; but I have borrowed much further Light and Aſſiſtance from Dr. *Prideaux* in this Matter, whoſe laborious Collection from Heathen Writers, and his judicious Determination in many dubious Points, has rendered his Work more complete and accurate, and mine more eaſy.

SECT. I. *Of* NEHEMIAH's *further Reformation*, Synagogues, Targums, Samaritans, Proſelytes, *&c.*

Note, This Chapter being ſo long, the Queſtions of each Section ſhall be numbered apart.

1 Q. WHAT further Reformation did *Nehemiah* make in *Iſrael?*

A. It is reported by the Jews, that he himſelf, together with *Ezra* the Scribe, having found a great Want of the Knowledge of the Law among the People, did about this Time appoint the reading of the Law in the ſeveral Towns and Cities: And on this Occaſion, it is ſuppoſed, that *Synagogues* began to be built throughout the Land, or at leaſt to be reſtored and renewed, if there had been any built before.

2 Q. Where were the Synagogues to be built?

A. According to the Account which the Jews have given us, they might be built in any Town whereſoever they could find ten Perſons of full Age, and of ſuch Condition and eaſy Circumſtances of Life, as to be always at Leiſure to attend the Service.

3 Q. What

3 Q. What was the Service performed in the Synagogues?

A. Prayer and Praiſes to God, Reading the holy Scriptures, and Preaching and Expounding them.

4 Q. In what Manner were the Scriptures expounded?

A. The Jews and their Poſterity having loſt much of their own Language in *Babylon*, did not ſo well underſtand the Scriptures in the *Hebrew* Tongue; and therefore when *Ezra* read the Law to the People, the Senſe was given to them in *Chaldee*, by many *Levites* who ſtood by, and *cauſed them to underſtand the reading*, Nehem. viii. 4—8. And this Manner of reading the Scripture, Verſe by Verſe, and tranſlating it into the *Chaldee*, with ſome little Paraphraſe upon it, was the Manner of Expounding uſed in the ancient Synagogues.

Note, 1. This was the Original of the Jewiſh *Targums*, which Word in *Chaldee* ſignifies an *Interpretation*.—For when Synagogues were multiplied among the Jews, beyond the Number of able Interpreters, it became neceſſary that ſuch Tranſlations of the *Hebrew* into *Chaldee* ſhould be made, for the Uſe of the Teachers and the People; and that in private Families alſo, as well as in Synagogues.

There were anciently many of theſe *Targums*, or Tranſlations, or Expoſitions, and that upon different Parts of Scripture, and of different Sorts; as there were alſo many different Verſions of the Scripture into *Greek*, in following Ages, for the ſame Purpoſes. Several of theſe Targums are loſt, through Length of Time; but the chief of thoſe which remain to this Day, is the Targum or *Chaldee* Paraphraſe of *Onkelos*, upon the Law of *Moſes*; and the Targum of *Jonathan Ben Uzziel*, upon the *Prophets*: Both which, ſome learned Men ſuppoſe to be written before Chriſt; and are by the Jews valued as equal to the Hebrew Text. As for the *Jeruſalem Targum*, it

is an Expoſition upon the Law; and others are on different Parts of Scripture; but they are all of leſs Eſteem, and of much later Date. But neither the one nor the other of the Targums were much known to the primitive Chriſtian Writers, though theſe Expoſitions greatly favour the Chriſtian Cauſe.

Note, 2. Among the Jews, the Books of *Joſhua*, *Judges*, *Samuel*, and *Kings*, &c. are ſometimes called the *former Prophets*; and the Books of *Iſaiah*, *Jeremiah*, *Ezekiel*, and the *twelve minor* Prophets, are called the *latter Prophets*; but they are all called *the Prophets*: Thus *the Law* and *the Prophets* make up the whole BIBLE.

Note, 3. That there are in *Daniel* two hundred Verſes of the Bible written originally in *Chaldee*, and ſixty-ſeven in *Ezra*, and one Verſe in *Jeremiah*, namely, *ver.* 11. Chap. x. And ſome ſuppoſe, for this Reaſon, there is no Targum on *Daniel* and *Ezra*; neither indeed is there on *Nehemiah*, though that Book be called *Hebrew*.

5 Q. What were the Times appointed for this Service in the Synagogues?

A. Two Days in the Week, beſides the *Sabbath* and their other Feſtivals: The Law being divided into ſo many Sections or Leſſons as there are Weeks in their Year, they read half a Leſſon on *Monday* Morning, and the other half on *Thurſday* Morning; and this ſame whole Leſſon they read on the *Sabbath*, both Morning and Afternoon, *Acts* xv. 21. We are told that reading *the Law* was a Cuſtom of ancient Times on the Sabbath; and when reading of *the Prophets* was added to that of the Law, they obſerved the ſame Order in it.

6 Q. What were the Hours of their daily Prayer?

A. At the Time of Morning and Evening Sacrifice and Incenſe, *Luke* i. 9, 10. *Acts* iii. 1. *While* Zacharias *was offering Incenſe, the People were praying* in the Court: *And* Peter *and* John *went up to pray*

pray in the Temple at this Time. To these Hours they conformed their Prayers in the Temple, and in their Synagogues, and usually too in their own Houses.

Note, The Jews supposed that the offering up of the daily Sacrifices, and the burning of Incense at the same Time, were designed to render God propitious to them, and make their Prayers acceptable; and for this Reason they conformed their Times of Prayer to these Hours. So *David* prays, *Psalm* cxli. 2. *Let my Prayer be set forth before thee as Incense,* &c. And *Rev.* viii. 4, 5.—*And the Smoke of the Incense which came with the Prayer of the Saints, ascended up before God out of the Angel's Hands.*

7 Q. Had they any other Season of Prayer besides these two?

A. The Jews inform us, that besides these they had a Prayer at the Beginning of Night while the Evening Sacrifice was left burning on the Altar. Thus, by their three Prayers in a Day, they imitated the Ancients; *David* prayed Morning, Noon, and Evening, *Psalm* lvii. 17. *Daniel* prayed three Times a Day, *Dan.* vi. 10.

8 Q. Who ministered in the Service of the Synagogue?

A. The Priests and Levites were consecrated to the Service of the Temple; but for the Service of the Synagogue, Persons of any Tribe were appointed by some Elders of that Town, who were called *Rulers of the Synagogue.* So our Saviour, being of the Tribe of *Judah*, read and expounded in the Synagogue, *Luke* iv. 16. So after reading the Law and the Prophets, *Paul* and *Silas* were engaged in Preaching, when the Master of the Synagogue asked them for a *Word of Exhortation* to the People, *Acts* xiii. 15.

9 Q. But were there not other Places of Prayer diſtinct from the Synagogues?

A. The Synagogues were ſometimes called *Prayer-houſes*, yet there were Prayer-houſes called *Proſeuchai*, which differed from Synagogues in three Reſpects. (1.) Synagogues were built for public Worſhip, but theſe *Places of Prayer* for any one's private Devotions occaſionally. (2.) Synagogues were covered Houſes, but the *Places of Prayer* were Courts or Incloſures, with Walls, and open to the Sky. (3.) Synagogues were chiefly in Towns or Cities, the *Prayer-houſes* in open Fields, or on Mountains: Such are mentioned where our Saviour *ſpent a whole Night in the Prayer-houſe*, as it ſhould be tranſlated, *Luke* vi. 12. and thither pious Perſons reſorted, and *Prayer was wont to be made*, Acts xvi. 13, 16.

10 Q. Is there any Certainty that there were any Synagogues before this Time?

A. That there were ſome Places of Aſſembly for divine Things in the Land of *Iſrael*, before the Deſtruction of *Jeruſalem* and the Temple by *Nebuchadnezzar*, ſeems pretty plain from *Pſalm* lxxiv. 7, 8. *They have burnt up all the Synagogues of God in the Land.* Though they might be but very few, and not eſtabliſhed by any Authority, nor ſo conſtantly attended as afterward. And yet conſidering that the Jews fell ſo frequently into Idolatry before, and had ſo few Copies of the Law, it is queſtioned by ſome learned men, whether there were any ſuch Synagogues at all in the Land of *Iſrael* till after the *Babyloniſh* Captivity.

11 Q. What eminent and remarkable Service was done by theſe public Places of Worſhip?

A. It is ſuppoſed that frequent public Readings of the Law in the Synagogues, after that Time, were

were a ſpecial Means to excite and preſerve in the People of the Jews that univerſal and perpetual Hatred of Idolatry, to which they were ſo ſhamefully prone before; and it did alſo diffuſe and maintain the Knowledge of True Religion and Virtue in the Land.

12 Q. Were theſe Synagogues built any where beſides in *Judea?*

A. When the Jews were afterward ſcattered abroad into various Nations, they built Places of Worſhip for themſelves, whereſoever the Rulers of the Country would permit them.

13 Q. Of what Advantage were theſe Synagogues to the Heathens, or afterward to Chriſtianity?

A. It was by Means of theſe Synagogues that the Heathens, where the Jews were diſperſed, came to know the true God, and ſome general Principles of Virtue and Piety, and became Proſelytes of the Gate; and by theſe public Places and Seaſons of Worſhip, there was afterward an Opportunity given to publiſh the Goſpel of Chriſt by the Apoſtles, both among the Jews and Gentiles, *Acts* xvii. 1, 2. and xix. 8.

14 Q. What is meant by *Proſelytes of the Gate?*

A. Thoſe Gentiles who renounced Idolatry, and received the Knowledge and the Worſhip of the one true God, the God of *Iſrael*; and (as ſome affirm) they received alſo the Rules of abſtaining from Blood, and Things ſtrangled, and Things offered to Idols, which were forbidden, *Acts* xv. to the Gentile Converts to Chriſtianity.

Note, Theſe Rules, with a few others, have been uſually called the *ſeven Precepts* of *Noah,* which the Jews make as neceſſary for all the World to obey, as the Law of *Moſes* was for them: And doubtleſs

the Laws given to *Noah*, were given to all the World, becauſe all ſprang from him.

15 Q. Why were they called *Proſelytes of the Gate?*

A. The Word *Proſelyte* ſignifies *one that embraces a new Religion*; and they were called *Proſelytes of the Gate*, becauſe they were ſuffered to live within the Gates of the Jews, according to the Expreſſion in the fourth Commandment, *The Stranger which is within thy Gates.* They were alſo permitted by the Jews to enter the outward Court of the Temple, called the *Court of the Gentiles*, when that was built, and to worſhip God there; but they were excluded from the Gate of the inner Court.

Note, Theſe are they who in the Book of the *Acts of the Apoſtles* are ſuppoſed by ſome to be called the *devout Perſons*, and thoſe *who feared God*, &c. *Acts* x. 17. and xiii. 50. and xvii. 4. and xiii. 16. Among theſe was the chief Harveſt of the firſt Chriſtian Converts; though there might be many Perſons too, who worſhipped the one true God, who were under no Proſelytiſm to the Jewiſh Church.

16 Q. What were the other Sort of *Proſelytes?*

A. They were ſuch Gentiles as conſented to be circumciſed, and obliged themſelves to practiſe all the Law of *Moſes*, Gal. v. 3. therefore they were called *Proſelytes of Righteouſneſs:* They were taken into the Jewiſh Nation, and united with them; and were alſo called *Proſelytes of the Temple*, becauſe they were admitted by the Jews into the inner Courts.

Note, This Diſtinction of Proſelytes has been ſupported by the common Opinion for near Two hundred Years, but ſince it is ſaid to have no better Foundation than the *Babyloniſh Talmud*, it is doubted by ſome learned Men whether there were any Proſelytes, either under

under the Old or New Teſtament, beſides thoſe who were circumciſed and complete.

17 Q. Having heard this particular Account of *Synagogues and Proſelytes*, proceed now to ſay what was the laſt Act of *Nehemiah*'s Reformation which we read in Scripture?

A. That he turned out *Manaſſeh*, the Son or Grandſon of the High-Prieſt, for marrying the Daughter of *Sanballat* the *Horonite*, Neh. xiii. 28.

18 Q. What did *Sanballat* do with his Son-in-law *Manaſſeh* on this Occaſion?

A. He procured a Grant from *Darius Nothus*, who was now King of *Perſia*, to build on Mount *Gerrizim*, near *Samaria*, a Temple like that at *Jeruſalem*, and to make *Manaſſeh*, his Son-in-law, the High-Prieſt of it.

19 Q. What was the Conſequence of this Practice?

A. *Samaria* thenceforth became the Refuge of the rebellious Jews, who were called to Account for breaking the Sabbath, eating unclean Meats, or were found guilty in ſinning againſt the Law in any remarkable Inſtances.

20 Q. What Change was wrought hereby among the *Samaritans?*

A. Their firſt Original was from ſome Eaſtern Heathens, who were planted there by the King of *Aſſyria*, after the Captivity of *Iſrael*; but when, on ſeveral Occaſions, the Jews flocked to them, it made a conſiderable Change in their Religion: For though before they worſhipped the God of *Iſrael* in Conjunction with other Gods, 2 *Kings* xvii. 24—41. they now caſt off their Idolatry: And ſince a Temple was built amongſt them, in which the Jewiſh Service was performed, and the Law of *Moſes* read publicly, they came much nearer to the Worſhip of the true God, preſcribed in Scripture.

21 Q. Did not the Jews love them the better on this Account?

A. No, by no Means; but they hated them grievouſly: The Enmity which began from the Oppoſition which the *Samaritans* made to the Jews in their rebuilding *Jeruſalem* and the Temple, was ſo exceedingly increaſed by their ſheltering all the rebellious Jews, that the Jews at *Jeruſalem* publiſhed the bittereſt Curſe againſt them that ever was denounced againſt any People.

22 Q. What Miſeries were contained in this Curſe?

A. The Jews forbid all Communication with the *Samaritans*; declared all the Fruits of their Land, and their Cattle unclean; excluded them from being ever received as Proſelytes; and barred them, as far as poſſible, from having any Portion in the Reſurrection of the Dead to eternal Life.

23 Q. What Appearance of this great Enmity do we find in the New Teſtament?

A. This ſeems to be confirmed by the Words of Scripture, *John* iv. 9. *The Jews have no Dealings with the Samaritans.* And the Woman of *Samaria* aſked our Saviour, *How is it that thou, being a Jew, aſkeſt Drink of me who am a Woman of Samaria?* And when the Jews would give the worſt Name they could to our Saviour, they ſaid, *Thou art a* Samaritan, *and haſt a Devil*, John viii. 48.

SECT. II. *Of the Jewiſh Affairs under the* Perſian *and* Grecian *Monarchies.*

1 Q. HOW were the Jews governed after the Death of *Nehemiah?*

A. We find not any more particular Governors of

of *Judea*, made by the Kings or Emperors of *Perſia*; but *Judea* ſeems to be made ſubject to thoſe whom the *Perſian* Kings made Governors of *Syria*; and that, under them, the Regulation of Affairs was committed to the High-Prieſt; ſo that he had all the Sacred Authority, and the Civil Power alſo, in a good Meaſure, under the *Syrian* Governor.

2 Q. Did the High-Prieſts continue their regular Succeſſions, as the eldeſt of *Aaron*'s Family?

A. This Succeſſion was ſometimes interrupted by the Emperors of the World, or their deputed Governors of the Provinces, appointing another Perſon to take that Office.

3 Q. What is the firſt remarkable Inſtance of that Kind?

A. When *Johanan*, or *Jonathan*, the Son of *Joiada*, Neh. xii. 11. had poſſeſſed the Royal Prieſthood ſeveral Years, *Bagoſes*, the Governor of *Syria*, appointed his younger Brother, *Jeſhua*, to depoſe him, and take the Prieſthood; upon which there was a Tumult in the inner Court of the Temple, and *Johanan* ſlew *Jeſhua* there.

4 Q. How did *Bagoſes*, the Governor, reſent this?

A. He entered into the inner Court of the Temple, though the Jews forbid him, as being unclean; but he told them he was purer than the dead Carcaſe of him whom they had ſlain there; and impoſed on the Prieſts a Fine of about thirty-one Shillings, for every Lamb that was offered throughout the Year.

5 Q. What was the next more famous Difficulty and Deliverance which the Jews met with?

A. They were moſt remarkably ſaved from the Oppreſſion and Reſentment of *Alexander* the Great,

who was King of *Macedonia* in *Greece*, when they had refuſed to aſſiſt him in the Siege of *Tyrus*.

6 Q. In what Manner were they delivered?

A. When *Alexander* marched againſt *Jeruſalem*, deſigning to puniſh the Jews on this Account, *Jaddua* the High-Prieſt, the Son of *Johanan*, being directed by a Night-Viſion, met the Conqueror in his Prieſtly Robes, with the other Prieſts attending him in proper Habits, and all the People in white Garments: *Alexander* being ſtruck with this Sight, ſaluted the High-Prieſt with a religious Veneration, embraced him, entered *Jeruſalem* in a friendly Manner, and offered Sacrifice to God in the Temple, for his late Victories.

7 Q. How came *Alexander* ſo ſuddenly to change his Purpoſe, and behave himſelf with ſo much Mildneſs?

A. Alexander declared, that he himſelf, in *Macedonia*, had ſeen this very ſame Perſon, thus habited, in a Night-Viſion, encouraging him to purſue his Expedition againſt the *Perſians*, and promiſing him Succeſs.

8 Q. What further Favours did *Alexander* ſhew the Jews?

A. When *Jaddua*, the High-Prieſt, had ſhewn him the Prophecies of *Daniel*, particularly chap. viii. ver. 21. where the *He-Goat* is interpreted to be the King of *Grecia*, who ſhould conquer the *Medes* and *Perſians*; and chap. xi. 3. he bid the Jews aſk what they had to deſire of him: And, according to their Requeſt, he granted them the Liberty of their own Laws and Religion, and a Freedom from Tribute or Taxes every ſeventh Year, becauſe then they neither ſowed nor reaped.

9 Q. Did *Alexander* ſucceed in his following Wars, and his Attempts againſt the *Perſian* Empire, according to the Jewiſh Prophecy?

A. When

A. When he departed out of *Judea* and *Paleſtine*, he marched into *Egypt*, which ſpeedily ſubmitted to him: There he built the City *Alexandria*, and peopled it with ſeveral Nations, among whom were many Jews, to whom he gave the ſame Privileges as to his own *Macedonians*. The next Spring he haſtened to find out *Darius Codomannus*, King of *Perſia*, whom he had routed once before, and he now vanquiſhed him in a final deciſive Battle near *Arbela*, and became Maſter of the *Perſian* Empire.

10 Q. How long did he reign after this Battle?

A. He went on and conquered *India*; but in five Years Time he fell into ſuch Riot and Drunkenneſs, that put an End to his Life; though others ſay he was poiſoned.

11 Q. What became of the Jews after *Alexander*'s Death?

A. A little after the Death of *Alexander*, four of his Generals divided his Empire, who were the *four Horns of the He Goat*, mentioned by the Prophet *Daniel*, which grew up, after breaking the firſt Horn, *Daniel* viii. 22. and xi. 4. And the Jews fell under the Dominion of *Ptolemy*, afterward ſurnamed *Soter*, who had *Egypt*, *Arabia*, *Cælo-Syria*, and *Paleſtine*, or the Land of *Iſrael*, for his Share.

Here it may be obſerved, that as *Ptolemy* had *Egypt*, *Paleſtine*, &c. for his Share, ſo *Caſſander* had *Macedonia*, and *Greece*; *Lyſimachus* had *Thrace* and *Bithynia*, and ſome other Provinces thereabout; *Seleucus* had *Syria*, and the Northern and Eaſtern Provinces in *Aſia*.—Thus was the Empire of *Alexander* the Great divided among his Generals.

SECT. III. *Of the Jewiſh Affairs under* PTOLEMY SOTER, PTOLEMY PHILADELPHUS, *and* PTOLEMY PHILOPATER, *Kings of* Egypt. *Of the great Synagogue, the Jewiſh Traditions, their* Miſhnah *and* Talmud; *and of the* Septuagint *Tranſlation of the Bible into* Greek.

1 Q. HOW did *Ptolemy* King of *Egypt* deal with the Jews?

A. Ptolemy deſigning to make *Alexandria*, which was built by *Alexander*, in *Egypt*, his capital City, he perſuaded a Multitude of *Jews* to ſettle there, granting them the ſame Privileges as *Alexander* had done before him; whence it came to paſs that *Alexandria* had a greater Number of Jews ſtill flocking to it.

2 Q. What remarkable Story is related of one *Moſollam* a Jew, who followed *Ptolemy* about this Time?

A. When a certain Soothſayer, or Cunning-Man, adviſed a Jewiſh Troop of Horſe, in which *Moſollam* rode, to ſtand ſtill, upon the Sight of a Bird in the Way, and told them they ſhould either go backward or forward, as that Bird took its Flight; the Jew, being a great Archer, immediately ſhot the Bird with an Arrow, and ſaid, "How could "that poor wretched Bird foreſhew us our For-"tune, which knew nothing of its own?" Hereby he deſigned to expoſe and condemn the Superſtition of the Heathens.

3 Q. How did it fare with the Jews that were diſperſed about *Babylon?*

A. Seleucus, another of *Alexander*'s Generals, who ruled in the greater and the leſſer *Aſia*, built many Cities; ſixteen of which he called *Antioch*, from

from *Antiochus* his Father; nine were called *Seleucia*, from his own Name; ſix *Laodicea*, from the Name *Laodice*, his Mother; others *Apamea* and *Stratonice*, from his Wives; in all which he planted Jews, and gave them equal Privileges with the *Greeks* or *Macedonians*, eſpecially at *Antioch* in *Syria*, where they ſettled in great Numbers.

4 Q. What conſiderable Perſon roſe among the Jews at *Jeruſalem* about this Time?

A. Simon the Juſt, who is ſpoken of ſo honourably in the fiftieth chap. of *Eccleſiaſticus:* He was a High-Prieſt of the Jews about this Time, who merited the Surname of the *Juſt*, by his great Holineſs toward God, and Juſtice toward Men; and he was the laſt of the Men of the Great Synagogue.

5 Q. What was this *Great Synagogue*, and who were the Men that compoſed it?

A. A hundred and twenty Elders, who, in a continued Succeſſion, after the Return of the Jews from *Babylon*, laboured in reſtoring the Jewiſh Church and State; and made it their chief Care to publiſh the Scriptures to the People with great Accuracy.

6 Q. What Part of this Work is attributed to *Simon?*

A. It is ſuppoſed by ſome learned Men, that he added the two Books of *Chronicles*, *Ezra*, *Nehemiah*, *Eſther*, and the Prophecy of *Malachi*, to the Canon of Scripture; which Books were ſcarce ſuppoſed to be inſerted by *Ezra*, becauſe ſeveral of them are thought to be written by *Ezra* himſelf; and the Books of *Nehemiah* and *Malachi* were moſt likely written after *Ezra*'s Time.

7 Q. Did the Jews after this Time, when the Old Teſtament was completed, religiouſly confine themſelves to the Direction of Scripture?

A. After

A. After this Time their Traditions began to prevail; that is, the Sayings of the Ancients delivered down by Tradition.

Note, Though Traditions prevailed about this Time, yet the *Miſhnah,* which is their Secondary Law, or a Collection of *Traditions,* and which they pretend to be dictated from God to *Moſes,* was not compiled and put together till above a hundred Years after the Time of Chriſt, by *Rabbi Judah Hakkadaſh:* And this Miſhnah, together with their *Comments* on theſe Things, are called *the Talmud.*

Note, There are *two* Talmuds: that of *Jeruſalem,* which was complete about three hundred Years after Chriſt; and that of *Babylon,* about five hundred Years: But each of them have the ſame *Miſhnah,* though with different Comments, which Comments are called *the Gemara.*

8 Q. Who were the chief Teachers of this Secondary Law or Traditions?

A. Antigonus of *Socho* was the firſt of them, who being an eminent *Scribe* in the Law of God, was Preſident of the Sanhedrim, or Senate of the Elders at *Jeruſalem,* great Maſter of the Jewiſh School, and a Teacher of Righteouſneſs to the People, and of theſe Traditions. Afterward all the Teachers or Doctors of the Jewiſh Law, were in the New Teſtament ſometimes called *Scribes,* ſometimes *Lawyers,* or *thoſe who ſat in* Moſes's *Seat.*

9 Q. What ſpecial Honour was paid to theſe Men?

A. Beſides other Reſpects ſhewed them by the People, who called them *Rabbi,* and highly eſteemed them, it was out of theſe Doctors, that the great *Sanhedrim,* or Council of *Seventy-two,* was choſen to govern the whole Nation; and the leſſer Council of *Twenty-three,* which was in every City of *Judea.*

Note, Theſe were called *Rulers*, or *Elders*, or *Counſellors*; ſuch were *Nicodemus*, *Joſeph* of *Arimathea*, and *Gamaliel*.

Note here alſo, That in the Jewiſh Talmudical Books, or their fabulous Writings, on which we cannot much depend, we are told, that about this Time one *Sadoc* miſtook the Doctrine of *Antigonus* of *Socho*, his Maſter, who taught, "that we ought not to "ſerve God in a ſervile Manner, merely with "Reſpect to the Reward;" and inferred from hence, that there were no Rewards after this Life, and begun the Sect of the Sadducees: Though it may be juſtly doubted, whether this, and other dangerous Doctrines of this Sect, aroſe ſo early among the Jews.

10 Q. Since the Jews were diſperſed into ſo many Countries, did they not acquaint the Gentiles with their Religion?

A. Yes: for *Ptolemy Soter* ſet up a College of learned Men at *Alexandria* in *Egypt*, and begun a Library there; which *Ptolemy Philadelphus*, his youngeſt Son and Succeſſor, improved to one hundred thouſand Volumes: This Prince is reported to have commanded the *Hebrew* Law to be tranſlated into *Greek*, to add to this Library of his, that the Gentiles might read it: and accordingly it was done.

Note, This College of learned Men was encouraged, and the Library increaſed by ſeveral *Ptolemies* ſucceſſively, till it aroſe to Seven hundred thouſand Books. Both theſe Things made *Alexandria* a famous Place of Reſidence and Reſort for learned Men for ſeveral Ages. It happened that the larger Half of this Library was burnt by *Julius Cæſar* in his *Alexandrian* War: The other Part was, by continual Recruits, enlarged to a vaſter Number than the whole Library before; but it was finally burnt and deſtroyed by the *Saracens*, in the Year of our Lord 642.

11 Q. In

11 Q. In what Manner is this Tranſlation reported to be made?

A. Ariſteas, the moſt ancient Writer on this Subject, and *Joſephus* the Hiſtorian, who follows him, acquaint us, that after this *Ptolemy* had gained the Favour of the Jews, by paying the Ranſom of a hundred thouſand of their Countrymen, who were enſlaved in *Egypt*, he procured ſix Elders out of every Tribe of *Iſrael*, (which were in all Seventy-two) to come to his Court; and after a Trial of their Wiſdom, by ſome particular Queſtion being put to each of them, he appointed them to tranſlate the Law of *Moſes*, by conferring together about the ſenſe of it, in the Iſle of *Pharos*: which being afterwards read to him, and approved by him, he gave them a liberal Reward. Upon this Account this Tranſlation is called the *Septuagint*, that is, the Tranſlation of the Seventy, or Seventy-two Elders.

12 Q. But did not this Story, in following Times grow much more fabulous?

A. Philo the Jew, who lived about our Saviour's Time, reports, that each of theſe Seventy-two Elders were put into a diſtinct Cell, and were required to tranſlate the whole Bible apart; and that they performed it ſo exactly alike, Word for Word, that it was approved as Miraculous and Divine: And even ſeveral Fathers of the Chriſtian Church, being too credulous and fond of Miracles, have received this Story, and conveyed it down in their Writings.

13 Q. How doth it appear to be a Fable?

A. The great Imperfection of this Tranſlation, diſcovers that it was no divine Work, nor performed by Miracle: Beſides, the ſeveral Contradictions, and the Uncertainties that are mingled up

up and down with this Story, do utterly overthrow the Credit of it.

14 Q. Upon the whole View of Things, what is the beſt Account of this Tranſlation?

A. In the Reign of *Ptolemy Philadelphus* there was ſuch a Verſion made of the five Books of *Moſes*, by the Jews of *Alexandria*, into the *Greek* Language, probably for their own Uſe, and for the Uſe of their Countrymen; for the Jews in their Diſperſions had uſed themſelves to the *Greek* Tongue, the Conqueſts of *Alexander* and his *Grecian* Army having ſpread their Language through the World; and when *Ptolemy Philadelphus* had erected ſuch a noble Library, he was deſirous to have this Book depoſited there. Whether his Requeſt or Command gave any Occaſion to this Tranſlation, is hard to determine.

15 Q. Were not the other ſacred Writings tranſlated into *Greek* alſo, as well as the five Books of *Moſes*?

A. When the Reading of the *Prophets* as well as the *Law* came into Uſe in the Synagogues, many Years afterwards, in the Time of *Antiochus Epiphanes*, this occaſioned a *Greek* Tranſlation of *the Prophets* to be made; and ſo the whole Old Teſtament was complete, which we now call the *Septuagint*.

16 Q. Did the Jews generally come to uſe this *Greek* Tranſlation of the Bible?

A. In and after the Time of *Ezra*, the Scriptures were read to the Jews in *Hebrew*, and interpreted into the *Chaldee* Language, which they had learnt in *Babylon*, and was become moſt familiar to them. But at *Alexandria*, after the making of this *Greek* Verſion, it was afterwards interpreted to them in *Greek*, which was afterwards

wards done alſo in all other *Grecian* Cities, whither the Jews were diſperſed. And from hence thoſe Jews were called *Helleniſts*, or *Grecizing* Jews, becauſe they uſed the *Greek* Language in their Synagogues; and by that Name they were diſtinguiſhed from the *Hebrew* Jews, who uſed only the *Hebrew* and *Chaldee* Languages in their Synagogues. And this Diſtinction we find made between them, *Acts* vi. 1. For the Word which we there tranſlate *Grecians*, is in the Original Ἑλληνισῶν, that is, *Helleniſts*. So Dr. *Prideaux*.

17 Q. But did not the Evangeliſts and the Apoſtles, who were the Writers of the New Teſtament, pay great Honour to this *Greek* Tranſlation?

A. Yes; they cited many Scriptures of the Old Teſtament, according to this Tranſlation, becauſe it was the beſt *Greek* Tranſlation they had; and it was by this Time well known amongſt the Jews in *Judea*, as well as thoſe who were ſcattered round the Nations.

18 Q. Did the Jews in *Judea* continue in Peace under the Government of the Kings of *Egypt*?

A. The Succeſſors of the four Generals of *Alexander* the Great, who divided the World amongſt them, and particularly the Kings of *Egypt* and *Syria*, being frequently engaged in Wars for enlarging their Kingdoms, the Jews were reduced to very great Difficulties, and ſometimes were at a Loſs what Side to chuſe; they were in Danger on both Sides, and were ſometimes diſtreſſed and miſerably grinded between the one and the other.

19 Q. Did they maintain the Purity of their Temple and Worſhip?

A. They were often expoſed to grievous Difficulties on this Account. When *Ptolemy Philopater*, of *Egypt*, reigned over thoſe Provinces, he would offer

offer up Sacrifices to the God of *Iſrael* for his Succeſs againſt *Antiochus* the Great, the Succeſſor of *Seleucus*, King of *Syria*; and he was not content to ſtay in the outer Court, but he would have preſſed into the Sanctuary, and even the Holy of Holies.

20 Q. How was he prevented from entering?

A. The Prieſts and the Levites, and all the People lifted up their Hands to God in Prayer, and when the King had paſſed the inner Court, and was entering into the Temple, he was ſmitten from God, with ſuch Terror and Confuſion of Mind, that he was carried out of the Place half-dead.

21 Q. But did not *Ptolemy* reſent this afterwards?

A. He purpoſed to be revenged on all the Jewiſh Nation; when he came to *Alexandria* he ordered them to ſacrifice to his Gods; and if they refuſed, he took away their Privileges, which they had enjoyed in *Egypt* from the Time of *Alexander* the Great: He ordered them to be enrolled among the common People of *Egypt*, and to have the Mark of an Ivy-leaf, the Badge of his God *Bacchus*, impreſſed upon them by a hot Iron; and thoſe who refuſed it, ſhould be made Slaves, or put to Death.

22 Q. What did the Jews of *Alexandria* do on this Occaſion?

A. A few of them forſook their God to gain the Favour of their King: But many Thouſands ſtood firm to their Religion: and though ſeveral of them were enrolled, and branded with the Ivy-leaf againſt their Will, yet they ſhewed a great Abhorrence of all their Countrymen that ſacrificed to the Gods of the King.

23 Q. How

23 Q. How did *Ptolemy* bear with this Conduct of theirs?

A. He reſolved to deſtroy the whole Nation of the Jews; and therefore, firſt he ordered all that lived any where in *Egypt*, to be brought in Chains to *Alexandria* to be ſlain by his Elephants.

24 Q. And were they deſtroyed according to the King's Appointment?

A. The Elephants being made drunk with Wine and Frankincenſe, and let looſe upon them, inſtead of falling upon the Jews, they turned all their Rage upon the Spectators, and deſtroyed great Numbers of them.

25 Q. What Influence had this upon the King?

A. He durſt no longer perſecute his Rage againſt them; but fearing the Vengeance of the God of *Iſrael* upon himſelf, he revoked his cruel Decrees, reſtored their Privileges, and gave Leave to put to Death the Jews that had abandoned their Religion and worſhipped Idols.

Note, This Story is found in that which is called the *third* Book of *Maccabees*, written by ſome ancient Jew under that Title, becauſe it gives an Account of the Perſecution and Deliverance of the Jews, as the firſt and ſecond Book of *Maccabees* do. Though this was tranſacted long before the Name of *Maccabees* aroſe; and therefore it ought rather to have been called the *firſt Book* than the *third*. It is not found among our *Apocryphal* Books, becauſe it was never inſerted in the Vulgar Latin Verſion of the Bible, but it is found in many of the Manuſcripts of the *Greek Septuagint*, and particularly that of the *Alexandrian* Manuſcript in the King's Library.

Sect. IV. *Of the Jewiſh Affairs under* ANTIOCHUS *the Great*, SELEUCUS, *and* ANTIOCHUS EPIPHANES, *Kings of* Syria.

1 Q. DID the Jews afterwards at *Jeruſalem* continue under the Government of the *Ptolemies*, who were Kings of *Egypt?*

A. When *Ptolemy Philopater* was dead, and *Ptolemy Epiphanes* came to the Crown, the Jews having been greatly perſecuted by the *Ptolemies*, ſubmitted themſelves to *Antiochus* the Great, King of *Syria*; and when he came to *Jeruſalem* in a ſolemn Proceſſion, they went to meet him, and received him gladly.

2 Q. How did *Antiochus* reward them?

A. He granted them many Privileges, as he had done to their Countrymen who were ſettled in *Babylonia* and *Meſopotamia*, having always found the Men of that Nation faithful to him.

3 Q. What Confidence did he put in them on this Account?

A. He tranſported ſeveral of them from *Babylon* to the *Leſſer Aſia*, to keep his Forts and Garriſons, and gave them good Settlements there; whence ſprang a great Part of the Jews that were found in that Country in the Apoſtles Times.

4 Q. What remarkable Events fell out in the Days of *Seleucus Philopater*, Son and Succeſſor to *Antiochus* the Great?

A. Simon, a *Benjamite*, being made Governor of the Temple, ſome Differences aroſe between him and *Onias* the third, the High-Prieſt, an excellent Man, concerning ſome Diſorders in the City: And when *Simon* could not obtain his Will, he informed *Apollonius*, the Governor of the Province under *Seleucus*, that great Treaſures were hid

hid in the Temple; whereupon *Heliodorus* the Treaſurer, was ſent to ſeize them.

5 Q. How did the Hand of God appear againſt *Heliodorus* in his Attempt to enter the Temple?

A. The Prieſts and the People made great Outcries and Supplications to God; upon which *Heliodorus* is reported to have ſeen a Viſion of a Horſe, with a terrible Rider upon him, who ſmote *Heliodorus* with his Forefeet; and two young Men appeared who ſcourged him ſorely: upon which *Heliodorus* fell ſuddenly to the Ground in Darkneſs and Confuſion; but being reſtored by the Prayers of *Onias*, he acknowledged the Power of God, and departed from the City.

Read this Story more at large, 2 *Maccabees*, chapter iii. I confeſs it ſeems to have ſomething a little fabulous in the Air of it, as alſo other Stories in that Book.

6 Q. How came ſo good a Man as *Onias* to be turned out of the Prieſthood?

A. When *Antiochus Epiphanes* ſucceeded his Brother *Seleucus* in the Kingdom of *Syria*, *Jaſon* bribed him with a large Sum of Money to turn out his own Brother *Onias*, baniſh him to *Antioch*, and confer the Prieſthood on himſelf; not that he affected it as it was a Religious Office, but as it included the Power of Civil Government, 2 *Macc.* iv. 7.

7 Q. What did this wicked *Jaſon* do when he was High-Prieſt?

A. He erected a Place of Exerciſe at *Jeruſalem*, for training up Youth according to the Faſhion of the *Greeks*, and made as many of them as he could forſake the Religious Cuſtoms and Uſages of their Forefathers, and conform themſelves in many Things to the Cuſtoms and Ceremonies of the Heathens, *ver.* 9, *&c.*

8 Q. What

8 Q. What became of this *Jaſon?*

A. A few Years after, when he employed *Menelaus* his Brother to pay his Tribute at the *Syrian* Court, he was ſupplanted by him; for *Menelaus* by Bribery obtained the Prieſthood, and put *Jaſon* to flight.

9 Q. Did *Menelaus* behave himſelf better in his Office?

A. He was worſe than *Jaſon*; he ſtole ſome of the Veſſels of Gold out of the Temple, he went to *Antioch*, where he was reproved by *Onias*, who was yet living, for his Wickedneſs, and out of Revenge procured *Onias* to be ſlain.

10 Q. What was done at *Jeruſalem* in the mean Time?

A. Lyſimachus being left as a Deputy by *Menelaus*, practiſed many Sacrileges on the Veſſels of the Temple, which occaſioned a great Inſurrection in the City, wherein Multitudes on the Part of *Lyſimachus* were wounded and ſlain, and the Church-Robber himſelf was killed.

11 Q. Did *Jaſon* ever return again to *Jeruſalem?*

A. When there was a falſe Report of the Death of *Antiochus*, *Jaſon* with a thouſand Men aſſaulted the City, and ſlew many Citizens, but was at laſt put to flight; and being driven from Country to Country, and from City to City, he periſhed in a ſtrange Land, without the Honour of a Burial, 2 *Macc.* v. 5—10.

12 Q. Did *Antiochus* the King ſuffer theſe Things to paſs unreſented?

A. Upon the Report of ſuch a Tumult in *Jeruſalem*, he imagined that *Judea* had revolted, and he came upon the City, and ordered his Men of War not to ſpare young or old, and there were fourſcore

fourſcore Thouſand deſtroyed in the Space of three Days.

13 Q. What Profaneneſs was *Antiochus* guilty of in the Temple?

A. Being conducted by *Menelaus* into the Temple, he took away the remaining holy Veſſels, the Altar of Incenſe, the golden Table and the Candleſtick; he tore off the golden Ornaments of the Temple, and robbed it of the hidden Treaſures, he offered a large Sow (that unclean and forbidden Beaſt) on the Altar of Burnt-offering, and left *Jeruſalem* overwhelmed in Blood and Mourning.

14 Q. Did he purſue this Miſchief and Madneſs any longer?

A. Two Years after he ſent *Apollonius*, his Collector of Tribute, with a thouſand Men, who fell ſuddenly on the City on the Sabbath, while they were at Worſhip, and ſlew the Citizens and the Prieſts; he made the Sacrifices ceaſe, led the Women and Children captive, pulled down the Houſes and the Walls, built a Caſtle or Fortreſs on a high Hill in the City of *David* over againſt the Temple, to overlook and annoy them, and placed a Garriſon therein, and laid up the Spoils of the City there.

15 Q. What further Inſtances of Rage did *Antiochus* ſhew againſt the Jewiſh Religion?

A. He iſſued out an Order, that all his Dominions ſhould be of one Religion, chiefly deſigning to diſtreſs the Jews: He forbid their Children to be circumciſed, and forbid all Burnt-offerings and Sacrifices in the Temple to the God of *Iſrael:* He called it the Temple of *Jupiter Olympus*, ſet up his Image on the Altar, and ſacrificed to it; he commanded the People to profane the Sabbath, he ſet up Altars and Groves, and Chapels of Idols throughout the Cities, and required them to offer the

the Fleſh of Swine and other unclean Beaſts, and then to eat it; and he deſtroyed the Books of the Law whereſoever they were found.

Note, This Image of *Jupiter*, ſet up on the Altar by *Antiochus Epiphanes*, is ſuppoſed to be *the Abomination that maketh deſolate*, foretold by *Daniel*, chap. xi. 31. as the Roman Enſign, with the Eagle on it, which was the Bird of *Jupiter*, ſet up in the Temple, was *the Abomination of Deſolation* which *Daniel* foretels. *Dan.* ix. 27. and chap. xii. 11. and which our Saviour refers to, *Matt.* xxiv. 15. *Abomination* is the common Name for an Idol in the Old Teſtament: and when ſuch are ſet up in the Sanctuary, it may well be called *Deſolation*, for the Prieſts are driven away, and the true Worſhip of God ceaſes.

Obſerve yet further, that this *Antiochus Epiphanes* is called by ſome *the Jewiſh Antichriſt*; becauſe ſeveral of the ſame Things are foretold of him by the Prophet *Daniel*, which are alſo predicted of the Roman Antichriſt, in the Chriſtian Church, by the Apoſtle *John*.

16 Q. Did any of the *Iſraelites* comply with his Commands?

A. Though there were multitudes who would not defile themſelves, and break the Law of God, yet too many of them for Fear, and ſome out of Ambition to pleaſe the King, conformed to his Religion, and ſacrificed, and burnt Incenſe to Idols in the Streets of the Cities of *Judea*.

17 Q. How did the King puniſh thoſe that refuſed?

A. He put the Men to Death every Month, he ſlew ſeveral Women that had cauſed their Children to be circumciſed, hanged the Infants about their Necks, and killed thoſe that circumciſed them. This Perſecution may be ſeen more at large, 1 *Macc.* chap. i. and iii. and 2 *Macc.* vi.

18 Q. What did the *Samaritans* do on this Occaſion?

A. When the Jews were in Proſperity, they challenged Kindred with the Jews; but they diſowned them when they were under Perſecution: And therefore on this Occaſion they made no Apology to *Antiochus* the King, for having heretofore uſed the Jewiſh Rites; but now having renounced them, they complied with the Heathen Religion, and deſired their Temple on Mount *Gerazim* might be made the Temple of the *Grecian Jupiter*, the *Defender of Strangers*, 2 Macc. vi.

SECT. V. *Of* MATTATHIAS, *the Father of the* MACCABEES, *and the great Reformer.*

1 Q. WHEN the Perſecution was ſo violent in *Judea*, was there any eminent public Oppoſition made to it by any of the Jews?

A. Mattathias, a Prieſt of the Courſe of *Joarib*, who dwelt in *Modin*, was complimented by the King's Officers, and tempted to comply with Heathen Worſhip there, according to the King's Commandment; but he boldly renounced their Superſtitions, and declared his Reſolution to die in the Religion of the Jews, 1 *Macc.* ii.

2 Q. What Inſtance did he give of his Courage and Zeal?

A. When one of the Jews came to ſacrifice on the Heathen Altar which was at *Modin*, he could not forbear to ſhew his Indignation, as a Zealot, but ran and ſlew the Man upon the Altar, and at the ſame Time killed the King's chief Officer there, who came to enforce theſe wicked Commands.

3 Q. In what Manner did he maintain this bold Enterprize?

A. He

A. He cried with a loud Voice through the City, *Whoſoever is zealous of the Law let him follow me.* So he and his Sons fled to the Mountains, and a great Number of Jews fled with him, and hid themſelves in the Wilderneſs.

4 Q. Did not the King's Army purſue them?

A. Yes, and camped againſt them, and attacked a conſiderable Number of them on the Sabbath-day.

5 Q. And did the Jews make no Reſiſtance?

A. None at all, becauſe it was the Sabbath; but they ſaid, *Let us all die in our Innocency:* Whereupon a thouſand People were ſlain.

6 Q. Did *Mattathias* and his Friends approve of this Conduct?

A. It ſeems as if their Zeal at firſt approved of it; but upon better Conſideration they decreed, it was lawful and neceſſary for them to defend themſelves, if they were attacked again on the Sabbath-day.

Note, This Decree was ratified by the Conſent of all the Prieſts and Elders amongſt them, and it was ſent to all others through the Land, and was made a Rule in their following Wars.

7 Q. What did King *Antiochus* do, when he heard of this bold and public Reſiſtance made to his Commands and his Government?

A. He executed very great Cruelties on all the Jews that fell into his Hands, who would not forſake the Law of *Moſes*; ſince the mere Terrors of Death did not affright them.

8 Q. What very remarkable Inſtances do we find in Hiſtory of this Cruelty?

A. Seven Brethren, with their Mother, were terribly tormented, to conſtrain them to eat Swine's Fleſh, which the Law of *Moſes* forbids.

9 Q. How did they endure their Torments?

A. With great Courage, one after another, in a long Succeſſion, they bore the various Tortures that were inflicted on them, and declared they were ready to ſuffer rather than tranſgreſs the Laws of their Fathers.

10 Q. What Tortures were thoſe which the King executed upon them?

A. A great Variety of exquiſite and bloody Cruelties: Their Limbs were cut off, their Tongues were cut out, they were fried in Frying-pans, the Skin of the Head was torn off with the Hair, and they died under the Anguiſh and Violence of theſe Torments; while their Mother at the ſame Time looked on, and encouraged them all to ſuffer boldly, in Oppoſition to the Intreaties, Threatnings, and Commands of the King.

11 Q. In what Manner did ſhe encourage her Sons in their Sufferings?

A. By the tendereſt Speeches of an affectionate Mother to her Sons, ſhe beſeeched them to fear God, and not Man; and to endure, in hope of a happy Reſurrection, when ſhe ſhould receive them all again in Mercy.

12 Q. Did ſhe herſelf alſo ſuffer the Torment?

A. When ſhe had ſeen all her Sons die like Martyrs before her, ſhe finiſhed that ſad Spectacle, and died alſo for her Religion, 2 *Macc.* vii.

13 Q. What did *Mattathias* do all this while in the Mountains?

A. He ſtill encouraged the Jews to join with him, and among others, there were many of the *Aſſideans*, who were zealous for the Law, reſorted to him.

14 Q. Who were theſe *Aſſideans*, or *Chaſideans*, as it ought to be written?

A. A Sect among the Jews, who were called *Chaſidim*,

Chaſidim, or the *Pious*, who were not only zealous of the Law, but of many other Conſtitutions and Traditions, and Forms of Mortification, beyond what the Law required; whereas thoſe who contented themſelves with what was written in the Law, were called *Zadikim*, or *the Righteous*.

15 Q. What Exploits did *Mattathias* and his Friends perform?

A. They went round about the Towns and Villages, pulled down the Heathen Altars, and circumciſed the Children; they ſlew and put to flight many of their Enemies, and recovered ſeveral Copies of the Jewiſh Law.

16 Q. When *Mattathias* died, who ſucceeded him?

A. Juſt before his Death he made a noble Speech to his five Sons to encourage them in the Defence of their Religion and their Country: he recommended his Son *Simon*, as a Man of Counſel, but he made his Son *Judas*, ſurnamed *Maccabeus*, their Captain.

17 Q. How came he to be called *Maccabeus?*

A. The Motto of his Standard was the firſt Letters of that *Hebrew* Sentence, *Exod.* xv. 11. *Mi Camoka Baclim Jehovah*, that is, *Who is like to thee among the Gods, O Lord?* Which Letters were formed into the artificial Word *Maccabi*, and all that fought under his Standard were called *Maccabees*.

Note, This has been a common Practice among the Jews, to frame Words in this Manner. So *Rabbi Moſes Ben Maimon*, that is, the Son of *Maimon*, is called *Rambam*; *Rabbi Solomon Jarchi*, is called *Raſi*. Nor is the Uſe of the firſt Letters of Words for ſuch kind of Purpoſes unknown among Heathens or Chriſtians. The Letters S. P. Q. R. were written on the Roman Standard, for *Senatus Populus*

Quæ Romanus; that is, "the Roman Senate and People." Jeſus Chriſt our Saviour hath been called *a Fiſh*, in Greek ΙΧΘΥΣ, by the Fathers, becauſe theſe are the firſt Letters of thoſe Greek Words *Jeſus Chriſt, God's Son the Saviour*.

SECT. VI. *Of the Jewiſh Government under the* MACCABEES, *or* ASMONEANS: *And firſt of the three Brothers* JUDAS, JONATHAN, *and* SIMON.

1 Q. WHAT valiant Actions did *Judas* and his Brethren do, in Defence of the Law, and againſt their Perſecutors?

A. He won many Battles againſt King *Antiochus* and his Generals, and encouraged himſelf and his Soldiers in the Name of God, whenſoever they began to faint.

2 Q. Where are theſe Acts of *Judas* and his Brethren recorded?

A. The earlieſt Account of them is found in the firſt and ſecond Book of *Maccabees*.

Here *note*, That the firſt Book of *Maccabees* is a very accurate and excellent Hiſtory, and comes neareſt to the Style and Manner of the ſacred Writings: and is ſuppoſed to be written a little after theſe Perſecutions and Wars were ended. But the ſecond Book conſiſts of ſeveral Pieces of much leſs Value: It begins with two Epiſtles from the Jews of *Jeruſalem*, but both are ſuppoſed to be fabulous Stories, and in ſome Parts impoſſible to be true. The following Parts of it pretend to be an Abridgment of the Hiſtory of one *Joſon*; it relates ſome of the Perſecutions of *Antiochus*, and the Acts of *Judas*, amplified with particular Circumſtances; but it is not of equal Eſteem with the firſt Book, for it ſeems to affect Miracles and prodigious Events, beyond reaſonable Credibility.

3 Q. How

3 Q. How did King *Antiochus* reſent theſe Attempts of *Judas*, and his Succeſſes againſt him?

A. When he went into *Perſia* to gather the Tribute of the Countries there, he left *Lyſias* with half his Army, and with expreſs Orders to deſtroy and root the Jews out of their Land.

4 Q. Did *Lyſias* purſue the King's Orders?

A. Yes, with great Diligence he ſought to execute theſe cruel Orders: His Army, of forty thouſand Foot and ſeven thouſand Horſe, encamped at *Emmaus* near *Jeruſalem*; and another Army of a thouſand Merchants, flocked thither upon Preſumption of their Victory, with great Quantities of Silver and Gold to buy the Captives for Slaves.

5 Q. How did their wicked Counſel to deſtroy *Iſrael* ſucceed?

A. When they were thus ſecure and confident of Succeſs, *Judas* and his Brethren aſſembled at *Mizpah*, faſted, put on Sackcloth, laid open the Book of the Law before God, where the Heathens had painted their Images, cried mightily unto God for Help, ſounded the Trumpets, brought the Army into Order, and prepared for Battle and for Death, unleſs God pleaſed to make them Conquerors.

6 Q. What was the Event of ſo much pious Zeal and Courage?

A. Judas and his Army put to flight and deſtroyed ſeveral large Parties that *Lyſias* had ſent againſt him, they drove the Enemy out of *Jeruſalem*, and almoſt out of the Land of *Judea*, and took a very large Booty both from the Army and the Merchants.

7 Q. What was the firſt Work that *Judas* and his People applied themſelves to upon this great Succeſs?

A. They went up into Mount *Sion*, and when they ſaw the Sanctuary deſolate, the Altar pro-

faned, the Gates burnt up, Shrubs and Graſs growing in the Courts of the Temple, they rent their Clothes, fell down upon their Faces, and made great Lamentation, with humble Cries to Heaven.

8 Q. Had they Power and Time to repair the Temple, and reſtore the Worſhip of God?

A. Yes; they applied themſelves to the Work with all Diligence, they ſought out Prieſts of blameleſs Converſation to cleanſe the Sanctuary; they pulled down the Altar of Burnt-offering, becauſe the Heathens had defiled it; they built a new Altar, as the Law directs, with whole Stones; they made new holy Veſſels, the Altar of Incenſe, the Table, and the Candleſticks, all of Gold, which they had taken from their Enemies; and they ſet all the Parts of divine Worſhip in order again, and offered Sacrifice according to the Law.

9 Q. How did they kindle the ſacred Fire on the Altar?

A. Having loſt the Fire which came down from Heaven, which was kept burning on the Altar at *Jeruſalem* before the *Babyloniſh* Captivity, they ſtruck Fire with Flints, and ſo kindled the Sacrifices and the Lamps, 2 *Macc.* x. 3.

Note, We do not read, that the ſecond Temple ever had this ſacred Fire: The Story of *Jeremiah*'s hiding it, in 2 *Macc.* chap. i. is counted a mere Fable.

10 Q. Was there any Thing remarkable in the Time or Day of this Reſtoration of Temple-Worſhip?

A. That very Day three Years wherein the Heathen had profaned the Altar by the Offering of unclean Beaſts on it, it was dedicated with Songs, and Harps, and Cymbals, and Burnt-offerings o God's Appointment, and that for eight Days to

g ther

gether. This was two Years after *Judas* had the chief Command, and three Years and a half after the City and Temple had been laid deſolate by *Apollonius*.

11 Q. What laſting Memorial was appointed for this Reſtoration of the Worſhip of God in the Temple?

A. Judas and his Brethren, and the whole Congregation ordained that theſe Days of the Dedication of the Altar ſhould be kept yearly with Mirth and Gladneſs.

12 Q. Did the Worſhip of God continue long here after this Solemnity?

A. We are told by Hiſtorians, that it continued from this Time without any Interruption from the Heathens till the Deſtruction of the Temple by the *Romans*, though *Jeruſalem* and the Temple were often in the Hands of the Heathens.

Note, Some ſay this was that very Feaſt of Dedication which our Saviour honoured with his Preſence at *Jeruſalem:* Though others think it was the Dedication of *Solomon*'s Temple. Yet the Seaſon being Winter, it rather agrees to the Time of *Maccabeus*'s Dedication.

13 Q. Were not the Jews at all annoyed or diſturbed by the Enemy in this pious Work?

A. There was ſtill that Fortreſs built by *Apollonius* remaining in the Hands of the Heathens and apoſtate Jews; it ſtood on Mount *Acra*, a riſing Ground over againſt the Mountain of the Temple, and rather higher than that Mountain, whence the Jews received ſome Annoyance in going to the Temple.

14 Q. What farther Care did *Judas* and his People take for their own Security?

A. When they could not drive out the Enemy

at once, they built up Mount *Sion*, with high Walls and ſtrong Towers, and put a Garriſon there to keep it, and as far as poſſible to ſecure the Prieſts and People when they went to worſhip, and to prevent the Gentiles from treading down the Sanctuary again.

15 Q. Did *Judas* and his People continue to enjoy Peace?

A. Though they maintained the Temple-Worſhip, yet they were ſtill engaged in War: For all the Nations round about them were much diſpleaſed that the Sanctuary was reſtored, and they attacked the Jews on every Side; but God gave *Judas* and his Brethren the Victory in many Battles; and they returned to *Jeruſalem*, and gave Thanks to God in *Sion* for his remarkable Protection of them, that they had not loſt one Man, 1 *Macc.* v. 54.

16 Q. Did *Judas* make any more Expeditions againſt his Enemies?

A. He led forth his Forces againſt *Gorgias*, one of *Antiochus*'s Generals, and againſt the *Idumeans*, who had been very vexatious to the Jews; and though ſeveral of the Jews were ſlain, yet *Judas* renewing the Courage of his Army by ſinging Pſalms with a loud Voice, and ruſhing upon their Enemies, put them to flight.

17 Q. What remarkable Crime was found among the Jews that were ſlain?

A. When they came to bury their Dead, they found Things conſecrated to Idols under the Garment of every Jew that was ſlain, whereupon the People praiſed the Lord, the righteous Judge of Men: But, without any Encouragement from Scripture, they offered Sacrifices and Prayers for the Pardon of the Dead, 2 *Macc.* xii. 34, &c.

Note,

Note, It is from this Place, in the ſecond Book of the *Maccabees*, that the Papiſts borrow their Prayers for *the Dead*.

18 Q. Where was *Antiochus* the King all this while?

A. He was gone to *Perſia*, not only to receive his Tribute, as 1 *Macc.* iii. 31. but to plunder the Temple of *Diana*, (who among the *Perſians* is called *Zaretes*) which Temple ſtood at *Elymas*, and had incredible Riches of Gold and Silver, and golden Armour which were laid up there.

19 Q. Did he ſucceed in this Enterprize?

A. The People of the Country, having Notice of his Deſign, joined together in Defence of that Idol's Temple, and beat him off with Shame.

20 Q. How did he receive the News of the Defeat of his Generals and Armies in *Judea?*

A. With the utmoſt Rage and Indignation, as well as Grief of Mind; but he reſolved to make Haſte thither, and threatened to make the City of *Jeruſalem* as one Grave for the Jews, where he would bury the whole Nation.

21 Q. What followed upon this inſolent Speech of *Antiochus* the King?

A. He was immediately ſmitten with an incurable Plague in the Midſt of his Journey, his Bowels were ſeized with grievous Torment, his Chariot was overthrown, and he was ſorely bruiſed, and forced to be confined to his Bed in a little Town on the Road, where he lay languiſhing under foul Ulcers of Body, and ſharp Terror of Mind, till he died.

Note, It hath been obſerved by Hiſtorians, that ſuch a ſort of Death by foul Ulcers hath befallen many Perſecutors, both in former and latter Times.

22 Q. Had he any Regret upon his Conſcience,

particularly for his Cruelty and Wickedneſs practiſed upon the Jews?

A. Both Jews and Heathens give us an Account of the dreadful Anguiſh of Mind which he then ſuffered; and though the Heathen Hiſtorian attributes it to the intended Sacrilege and Robbery deſigned upon the Temple of *Diana*, yet the Jewiſh Hiſtorians acquaint us, that *Antiochus* himſelf imputed his Calamities to the horrid Impieties and Cruelties that he had been guilty of againſt the God of *Iſrael* and his People, and bitterly repented of them with inward Horror on his Death-bed.

Note, This *Antiochus Epiphanes* having been a great Oppreſſor of the Jewiſh Church, and the Type of Antichriſt, there is a larger Account of him in *Daniel*'s Prophecy than of any other Prince. The XIth Chap. *ver.* 11—45. relates wholly to him, as well as ſome Paſſages in the VIIIth and XIIth Chapters, the Explication and Accompliſhment of which may be read in Dr. *Prideaux*'s *Connection*, Part II. B. iii. And the Accompliſhment is ſo exact, that *Porphyry*, a learned Heathen in the third Century, pretends that it is mere Hiſtory, and that it was written after the Event.

23 Q. What became of the Garriſon of the *Syrians* in the Tower of *Acra*, which ſo much moleſted the Jews in *Jeruſalem?*

A. Judas Maccabeus beſieged them, whereupon *Antiochus Eupator*, the Son and Succeſſor of *Epiphanes*, brought a vaſt Army againſt *Judas*, conſiſting of a hundred thouſand Foot, twenty thouſand Horſe, thirty-two Elephants, and three hundred armed Chariots of War.

24 Q. What could the Jews do againſt ſo great an Army?

A. Judas having given this Watch-word, *Victory is of the Lord*, fell upon them in the Night, and

and having ſlain four thouſand immediately, and ſix hundred the next Morning, made a ſafe Retreat to *Jeruſalem*.

25 Q. What remarkable Inſtance of Courage was given by *Eleazar*, the Brother of *Judas*, in this Battle?

A. When he ſaw one Elephant higher and more adorned than the reſt, he ſuppoſed the King himſelf was on it; therefore he ran furiouſly through the Troops, and made his Way to the Beaſt, he thruſt up his Spear under his Belly, and the Beaſt with the Tower that was upon him, falling down, cruſhed him to Death.

26 Q. Had *Antiochus Eupator*'s Army any Succeſs afterward againſt the Jews?

A. They marched to *Jeruſalem* under the Command of *Lyſias*, they beſieged the Sanctuary, and when the Jews were near ſurrendering for Want of Proviſion, they were ſtrangely relieved by the Providence of God.

27 Q. In what Manner did this Relief come?

A. Lyſias hearing that the City of *Antioch* was ſeized by one *Philip*, a Favourite of the late King, who had taken upon him the Government of *Syria*, perſuaded the preſent King to grant Peace to the Jews, which he did: Yet, contrary to his own Promiſe, he pulled down the Fortifications of the Temple, when he came and ſaw how ſtrong they were.

28 Q. What became of *Menelaus*, the wicked High-Prieſt?

A. He attended the King's Army in this Expedition againſt *Jeruſalem*, in Hopes to recover his Office, and to be made Governor there: But *Lyſias*, finding this War exceeding troubleſome, accuſed *Menelaus* to the King as the Author of all this Miſchief: Whereupon he was condemned to

a miſerable Death, being caſt headlong into a Tower of Aſhes fifty Cubits high.

29 Q. Who was his Succeſſor in the Prieſthood?

A. Onias, the Son of *Onias* the third, and Nephew to *Menelaus*, was the more rightful Succeſſor, but the King rejected him: and being diſappointed of it, he fled into *Egypt*; while *Alcimus* or *Jacimus*, one of the Family of *Aaron*, (though not in the right Line of *Joſedek*, to which the Prieſthood belonged) was made High-Prieſt by *Antiochus Eupator* the King.

Note, It was *Joſhua* the Son of *Joſedech* or *Jozadek*, was the rightful High-Prieſt at the Return from *Babylon*. See *Ezra* iii. 2. and *Hag.* i. 1.

30 Q. Was *Alcimus* admitted to the Exerciſe of the Office in *Jeruſalem?*

A. He was refuſed by the *Jews*, becauſe he had complied with the Heathen Superſtition in the Time of the Perſecution; but he beſought the Aid of *Demetrius* the new King againſt *Judas* and the People, who refuſed to receive him.

31 Q. How came this *Demetrius* to be King?

A. He was the Son of *Seleucus Philopator*, who was the eldeſt Brother of *Antiochus Epiphanes*; and though he could not perſuade the *Romans* to aſſiſt him in ſeizing the Kingdom of *Syria*, ſince *Antiochus Epiphanes* was dead, yet he landed in *Syria*, and perſuaded the People that the *Romans* had ſent him: Whereupon *Antiochus Eupator* and *Lyſias* were ſeized by their own Soldiers, and put to Death by Order of *Demetrius*.

32 Q. Did *Demetrius* eſtabliſh *Alcimus* in the Prieſthood, in Oppoſition to *Judas* and his People?

A. He endeavoured to do it by ſending one *Bacchides* againſt them, but without Succeſs; afterwards making *Nicanor*, who was Maſter of his Ele-

Elephants, Governor of *Judea*, he ſent him to ſlay *Judas*, and to ſubdue the Jews.

33 Q. What Succeſs had *Nicanor* in this Attempt?

A. Though at firſt he was unwilling to make War on *Judas*, yet being urged by the King, he purſued it with Fury; and having ſpoken many blaſphemous Words againſt the Temple and the God of *Iſrael*, and threatened to demoliſh it, and to build a Temple to *Bacchus* in the Room of it, he himſelf was ſlain, and his Army was ſhamefully routed by *Judas*.

34 Q. What Encouragement had *Judas* to hope for Victory in this Battle?

A. Not only from the Blaſphemies of *Nicanor*, but he was animated alſo by a divine Viſion, and thus he encountered his Enemies with Chearfulneſs, and with earneſt Prayer to God, 2 *Macc.* xiv. and xv.

35 Q. What Rejoicing did *Judas* and the Jews make on this Occaſion?

A. He cut off *Nicanor*'s Head, and his right Hand which he had ſtretched out againſt the Temple, and hanged them up upon one of the Towers of *Jeruſalem*, and appointed a yearly Day of Thankſgiving in Memory of this Victory, which is called *Nicanor*'s Day.

36 Q. What was the next Act of *Judas* for the Good of his Country.

A. Hearing of the growing Greatneſs of the *Romans*, he ſent to make a League for mutual Defence with them; to which the *Romans* conſented, and eſtabliſhed it, acknowledging the Jews as their Friends and Allies, and ordered *Demetrius* to vex them no more.

37 Q. Did *Demetrius* obey theſe Orders?

A. Before theſe Orders came to his Hand, he had ſent *Bacchides* the ſecond Time to revenge *Nicanor*'s

nor's Death, and to eſtabliſh *Alcimus* in the Prieſthood

38 Q. What Succeſs had this ſecond Expedition of *Bacchides* againſt the Jews?

A. A very unhappy one indeed for the Jews; for he ſo much overpowered *Judas* with the Number of his Forces, who had then but three thouſand Men with him, and even the greateſt Part of theſe three thouſand fled from him for Fear: And *Judas* being aſhamed to fly for his Life, he was ſlain through an Exceſs of Courage.

39 Q. What Miſchiefs enſued on the Death of *Judas*?

A. The Jews were greatly diſheartened; *Bacchides* prevailed every where, took *Jeruſalem*, ſubdued the greateſt Part of the Country, and put to Death the Friends of *Judas*, where he could find them; many apoſtate Jews ſided with him. *Alcimus* exerciſed the High-Prieſthood in a very wicked Manner, and imitated the Heathen Superſtition in the Worſhip of God. He gave Orders to pull down the Wall of the inner Court of the Sactuary, and is ſuppoſed alſo to break down the Wall which divided the more holy Part of the Mountain of the Temple from the leſs holy, and gave the Gentiles equal Liberty with the Jews to enter there.

Note firſt, It is ſaid in 1 *Macc.* ix. 54. that he actually *pulled down the Work of the Prophets*, whatever that was: But it is thought he only gave Order for pulling down the Wall of the *inner Court*, which may be ſuppoſed to be *the Court of the Prieſts*.

Note ſecond, It is hard to determine how far the Wall which ſeparated the Gentiles from that outer Court of the Temple which was made for the Jews, was of God's Appointment, or how early it was built. We do not read of it in Scripture, neither in the Building of the Temple of *Solomon*, where there

was

was only *the Court of the Prieſts*, and *the great Court*; nor in the Rebuilding it by *Zerubbabel* does Scripture tell us of ſuch a Separation. Indeed, in *Jehoſhaphat*'s Time, we read of *a new Court*, 2 Chron. xx. 5. What it was no Man knows certainly; perhaps it was only one Court renewed. For in *Manaſſeh*'s Days, which was about 200 Years after, there were but *two* Courts, 2 *Chron.* xxxiii. 5. Dr. *Prideaux* indeed ſuppoſes, that the latter Prophets, *Haggai* and *Zechariah*, ordered a low Wall, or rather Incloſure, to be built, called *Chel*, in the ſecond Temple, within which no uncircumciſed Perſon ſhould enter: And one Reaſon of that Opinion is, becauſe 1 *Macc.* ix. 54. it is ſaid, that *Alcimus pulled down alſo the Work of the Prophets.* That there was ſuch a ſeparating Wall in the Days of the *Maccabees*, or before, is generally ſuppoſed; that this Court of the Gentiles was alſo in *Herod*'s Temple, is agreed; and there ſeems to be a Reference to it in *Epheſ.* ii. 14. *having broken down the middle Wall, or Partition.*—See *Lowth* on *Ezek.* xl. 17. But whether any of the Arguments are effectual to prove it was of divine Appointment, the learned Reader muſt judge. See *Prideaux*'s *Connection of the Old and New Teſt.* Part II. Book iv. Page 261. in 8vo. and *Lightfoot of the Temple*, Chap. xvii.

If it be, as ſome have maintained, that the Jews in rebuilding that Temple under *Zerubbabel*, took Pattern, in a great Meaſure, from the prophetical Temple in *Ezekiel*'s Viſion; then there ſeems to have been a Court large enough for the Court of the Gentiles: For Chap. xl. 5. and xlii. 20. *There was a Wall on the Outſide of the Houſe round about, of five hundred Reeds ſquare, to make a Separation between the Sanctuary and the profane Place.* See *Lowth* on thoſe Texts. Perhaps in theſe Times this was called *the Mount of the Temple.*

40 Q. What became of *Alcimus* when he practiſed theſe Things with Inſolence?

A. He

A. He was ſmitten by the Hand of God with a Palſy, his Speech was taken away, ſo that he could give no further wicked Commands, nor ſo much as ſet in Order his own Houſe, and he died in great Torment, 1 *Macc.* ix. 54, 55.

41 Q. Did the ſurviving Brethren of *Judas Maccabeus* make no Efforts againſt theſe their Enemies?

A. Yes, his Brother *Jonathan*, being choſen by the People, took on him the Government; and though their Brother *John* was ſlain by the *Jambrites*, yet *Simon* remained; and theſe two made ſuch a continual Reſiſtance, that in ſome Years Time, *Alcimus* being dead, *Bacchides* grew weary of the War, and he was inclined at laſt to make a firm Peace: and then he reſtored the Jews which had been his Priſoners, and departed from *Judea* without ever returning.

42 Q. What uſe did *Jonathan* make of this Peace?

A. He governed *Iſrael* according to the Law; he reſtored the Jewiſh Religion, reformed every Thing as far as he could, both in Church and State, and rebuilt the Walls and Fortifications of *Sion*.

43 Q. Who performed the Office of High-Prieſt all this Time?

A. There was a Vacancy of the Office for ſeven Years, after the Death of *Alcimus*; till *Alexander* an Impoſtor, pretended to be the Son of *Antiochus Epiphanes*, ſeized the Kingdom of *Syria*, and made high Propoſals to engage *Jonathan* on his Side againſt *Demetrius*, who had been their Enemy. Among theſe Propoſals one was this, *That he ſhould be conſtituted and maintained the Governor and the High-Prieſt of the Jews, and be called the King's* Friend, 1 *Macc.* x. 18—20.

Note, I think *Joſephus* ſuppoſes *Judas* to have been made High-Prieſt before his Death; but Dr. *Prideaux*

deaux does not ſeem to follow him in this Matter; nor doth the Book of *Maccabees* give any Account of it. Though upon *Judas*'s reſtoring the Jewiſh Worſhip in the Temple, there muſt be ſome Perſon to officiate as High-Prieſt upon ſome Occaſions. And *Onias* being fled into *Egypt*, whether *Judas* himſelf did it occaſionally, or deputed one of the other Prieſts to do it, is not certain: Perhaps *Judas* might do the Duty, as being of the chief Family of the Prieſthood, though he did not aſſume the Title.

44 Q. Did *Jonathan* accept of theſe Propoſals?

A. There being no other High-Prieſt in View, he accepted it, by the Conſent of all the People; and at the Feaſt of Tabernacles he put on the holy Robe. Being thus dignified, he joined with *Alexander*, who ſtill grew ſtronger, and ſlew his Rival *Demetrius* in Battle.

Note here, That from this Time forward the High-Prieſthood continued in this Family of the *Aſmoneans*, or *Maccabees*, till the Time of *Herod*, who changed it from an Office of Inheritance, to an arbitrary Appointment.—It may be proper to obſerve here, that the Family whence the *Maccabees* came, are called *Aſmoneans*; for *Mattathias*, their Father, was the Son of *John*, the Son of *Simon*, the Son of *Aſmoneus*.

45 Q. But was *Jonathan* of the eldeſt Family of *Aaron*, to whom the Prieſthood belonged?

A. Whether the *Maccabees* or *Aſmoneans* were of the Race of *Joſedek* the High-Prieſt, is uncertain, *Ezra* iii. 2. but it is certain they were of the Courſe of *Joarib*, which was of the firſt Claſs of the Sons of *Aaron*, 1 Macc. ii. 1. 1 *Chron.* xxiv. 7. And therefore, on the Failure of the former Family of Prieſts, and none appearing there with a better Title, he had the firſt Right to ſucceed; beſides that he was choſen to it in a Vacancy by all the People.

46 Q. Where

46 Q. Where was *Onias* all this while?

A. Having fled into *Egypt*, he gained ſuch an Intereſt in *Ptolemy Philometer* the King, as to build a Jewiſh Temple in *Egypt*, exactly like that at *Jeruſalem*, adorned with the ſame Furniture of Veſſels and Altars for Incenſe and Sacrifice; and to have himſelf and his Family eſtabliſhed the High-Prieſts of it, where they performed the ſame religious Service as was done at *Jeruſalem*.

47 Q. In what Part of *Egypt* did he build this Temple?

A. In the Place where *Heliopolis*, or the City of the Sun ſtood; and there he built a City alſo, and called it *Onion*, after his own Name.

48 Q. But how did he perſuade the Jews to perform ſuch Worſhip at this Temple?

A. By citing the Words of *Iſaiah*, chap. xix. ver. 18, 19. *In that Day ſhall five Cities in the Land of* Egypt *ſpeak the Language of* Canaan:—*In that Day there ſhall be an Altar to the Lord in the Midſt of the Land of* Egypt, *&c.* Which is truly to be interpreted concerning the future State of the Goſpel in that Country in the Days of the Meſſiah; but *Onias* applied it to his own Temple and Altar.

49 Q. How long did this Temple continue?

A. 'Till after the Deſtruction of the Temple at *Jeruſalem*, which was above two hundred Years; and then the City *Onion*, and the Temple, were both deſtroyed by the Command of *Veſpaſian* the Emperor of *Rome*.

50 Q. Did *Jonathan* go on to ſecure the Jews of *Judea* in their Poſſeſſions and their Religion?

A. By making Leagues with the Princes and States that favoured him, and by aſſiſting ſometimes one and ſometimes another, as the Intereſts and Powers of Princes were often changing, he defended and governed his own Nation.

51 Q. What

51 *Q.* What became of him at laſt?

A. By the Treachery of one *Tryphon*, who ſought the Kingdom of *Syria*, he was ſeized, and ſhut up cloſe Priſoner in *Ptolemais*, 1 Mac. xi. and xii. And afterwards was ſlain with his two Sons, chap. xiii.

52 *Q.* Who ſucceeded *Jonathan* in the High-Prieſthood and Government?

A. *Simon* his Brother, by the Requeſt of all the People.

53 *Q.* What were ſome of the firſt Enterprizes of *Simon?*

A. After an honourable Burial of his Brother at *Modin*, the City of his Fathers, and the noble and lofty Monument, and ſeven Pyramids which he ſet up for his Parents, his four Brethren and himſelf, he fortified the Cities of *Judea*, made a League with young *Demetrius*, the Son of *Demetrius*, took the City of *Gaza*, cleanſed the Houſes from Idols, and built himſelf a Houſe there.

54 *Q.* Did the Garriſon in the Tower of *Acra*, near the Temple, continue to annoy the Jews in their Worſhip?

A. Notwithſtanding all the Attempts of *Judas* and *Jonathan*, theſe Enemies remained ſtill till the Days of *Simon*, who ſhut them up ſo cloſely, that after great Numbers periſhed with Famine, the reſt yielded up the Tower to *Simon:* Immediately he cleanſed it from its Pollutions, and entered into it with Harps and Songs, and great Triumph.

55 *Q.* What Precautions did *Simon* take againſt the like Annoyance for the Time to come?

A. By Conſent and Aſſiſtance of the People, he pulled down the Tower, and reduced the Mountain itſelf ſo low, that there might be no Poſſibility of any future Annoyance to the Worſhip of the Temple from that Place.

56 *Q.* What

56 *Q.* What further Succeſs had *Simon* in his Government?

A. He eſtabliſhed *Jeruſalem* and *Judea* in great Peace and Plenty; he ſought out the Law, and made it to be obeyed; he beautified the Sanctuary, multiplied the Veſſels of the Temple, and maintained their Religion in the divine Inſtitutions of it.

57 *Q.* What peculiar Honour was done him by the Jews?

A. In a general Aſſembly of the Prieſts and Elders, and the People of the Jews, met together at *Jeruſalem*, he was conſtituted their *Prince* as well as their *High-Prieſt*; and theſe Dignities and Offices were ſettled upon his Poſterity for ever. This was engraven on Tables of Braſs, together with the good Deeds of himſelf and his Family, which had merited ſuch an Honour; and theſe Tables were hung up in the Sanctuary.

58 *Q.* What Regard was paid to him among the Heathen Nations?

A. Several Princes and People, the *Lacedemonians*, the *Romans*, and *Antiochus*, ſurnamed *Sidetes*, the Son of *Demetrius*, King of *Syria*, all ſought his Friendſhip, made Leagues and Covenants with him, and conferred on him ſpecial Honours, 1 *Macc.* xiv, and xv.

59 *Q.* Did *Antiochus* keep his Covenant with *Simon*?

A. By no means; for when he had vanquiſhed *Tryphon*, his Rival, he brake his League with *Simon*, and invaded ſome Part of *Judea*; but his General *Cendebeus*, was routed by *Simon*, and his two eldeſt Sons *Judas* and *John*, whoſe Surname was *Hyrcanus*.

60 *Q.* What was the Fate of *Simon* at laſt?

A. When

A. When *Simon* was viſiting the Cities, and giving Orders for their Welfare, one *Ptolemeus*, who was his Son-in-law, invited him and his Sons to a Banquet at *Jericho*, and ſlew *Simon* with two of his Sons, in order to get the Government of the Country into his own Hands; and ſent privately to kill *John* alſo.

61 *Q.* Did *Ptolemeus* ſucceed in this his Treachery and murderous Enterprize?

A. *John* having got timely Notice of it ſlew the Aſſaſſins, and was inveſted with the High-Prieſthood, and the Government after his Father.

Note, Here ends that excellent Hiſtory, the firſt Book of the *Maccabees*. The following Part of this Account of the Jews is borrowed chiefly from *Joſephus*, who uſually calls *John* by the Surname of *Hyrcanus*.

SECT. VII. *Of the Jewiſh Affairs under the Conduct of the Poſterity and Succeſſors of* SIMON *the* MACCABEE; *and of the ſeveral Sects among the Jews, namely*, Phariſees, Sadducees, Eſſenes, Herodians, Karaites.

1 *Q.* DID *John Hyrcanus* enjoy his Office in Peace?

A. *Antiochus Sidetes* being informed of the Death of *Simon*, and being invited by *Ptolemeus*, invaded *Judea* again, beſieged *Jeruſalem*, and reduced *Hyrcanus* and the Jews to the laſt Extremity by Famine: But when they ſued for Peace, he granted it, upon Condition of paying certain Tributes to the King, and demoliſhing the Fortifications of *Jeruſalem*.

Note, About this Time *Jeſus*, the Son of *Syrach*, a Jew of *Jeruſalem*, coming into *Egypt*, tranſlated the Book of *Eccleſiaſticus*, written by *Jeſus* his Grand-

Grandfather, out of Hebrew into Greek, for the Uſe of the *Helleniſtic* Jews there. The Ancients called it *Panareton*, or the Treaſury of all Virtue.

2 *Q.* How did the Affairs of the Jews ſucceed under *Hyrcanus?*

A. A few Years afterwards he took Advantage of the vaſt Confuſions that enſued among the Nations, upon the Death of *Antiochus*, to enlarge his Borders, by ſeizing ſome neighbouring Towns on ſeveral Sides of *Judea*, and to renounce all his Dependance upon the Kings of *Syria*.

3 *Q.* Was he ſupported therein by any foreign Powers?

A. He renewed the League of Friendſhip which his Father *Simon* had made with the *Romans*, who were then growing to their Grandeur; and they ordered that he ſhould be freed from the late impoſed Tribute, and that the *Syrians* ſhould make Reparation for the Damages they had done him.

4 *Q.* In what Manner did *Hyrcanus* deal with the *Edomites*, or *Idumeans*, who were on the South of *Judea?*

A. He conſtrained them to embrace the *Jewiſh* Religion, or to leave their Country; whereupon they choſe to forſake their Idolatry, and became Proſelytes to Judaiſm, and were mingled and incorporated with the Jews; and, by this Means, in leſs than two hundred Years, their very Name was loſt.

Note, In Defence of this Practice of *Hyrcanus*, among the *Idumeans*, which ſeems to be ſo contrary to the Laws of Nature and Scripture, it may be ſaid, that at this Time theſe *Edomites* had encroached on the Land of *Judea*, and inhabited all the South Part of it: So that *Hyrcanus*, in baniſhing thoſe who would not become Jews, did but diſpoſſeſs them of that Country which was given to the Jews by God him-

himſelf. Yet it muſt be confeſſed, by this Practice he ſeems to have ſet an unhappy Pattern to his Succeſſors, to impoſe the Religion of the Jews on conquered Countries by Force.

5 Q. How did he treat the *Samaritans* on the North, when his Power was thus increaſed?

A. He marched with his Army and took *Shechem*, which was then the chief Seat of the *Samaritan* Sect; and he deſtroyed their Temple on Mount *Gerizim*, which *Sanballat* had built; tho' they continued ſtill to keep an Altar there, and to offer Sacrifices.

6 Q. How came *Shechem* to be their chief Seat, inſtead of *Samaria?*

A. They were expelled from *Samaria*, by *Alexander*, for killing one of his Deputy-Governors in a Tumult; and they retiring to *Shechem*, made that their chief Seat; while *Alexander* repeopled *Samaria* with Heathens of the *Syrian* and *Macedonian* Race.

7 Q. Did *Hyrcanus* extend his Power farther on that Side of the Country?

A. He beſieged *Samaria*, and took it, and utterly demoliſhed it; he not only ruled in *Judea*, but in *Galilee* alſo, and the neighbouring Towns: He became one of the moſt conſiderable Princes of his Age, and preſerved the Jewiſh Church and State in Safety from their Enemies, throughout a long Government.

8 Q. What other remarkable Actions are aſcribed to *Hyrcanus?*

A. He was eſteemed a Prophet for one or two notable Predictions, or Knowledge of Things done at a Diſtance. He built the Caſtle *Baris*, on a ſteep Rock, fifty Cubits high, without the outer Square of the Temple, but on the ſame Mountain:

This was the Palace of the *Aſmonean* Princes in *Jeruſalem*, and here the ſacred Robes of the High-Prieſt were always laid up when they were not in Uſe.

9 Q. What Uſe was afterwards made of this Caſtle?

A. *Herod* new built it, and made it a very ſtrong Fortreſs, to command both the City and the Temple; and called it *Antonia*, in Honour of his great Friend *Mark Antony* of *Rome:* He raiſed it ſo high, that he might ſee what was done in the Temple, and ſend his Soldiers in Caſe of any Tumult. Here the *Romans* kept a ſtrong Garriſon, and the Governor of it was called *Captain of the Temple*, Acts xxi. 31.

Note, It was from this Place the Centinel ſpying the Jews ready to kill *Paul,* gave Notice to the Governor, or chief Captain, who went down immediately with ſome Soldiers into the Court of the Gentiles, whither they had dragged St. *Paul* to kill him, and reſcued him, and brought him up the Stairs into this Caſtle; and it was upon theſe Stairs that *Paul* obtained Leave to ſpeak to the People, *Acts* xxi. 26, *&c.*

10 Q. What Troubles did *Hyrcanus* meet with toward the End of his Life?

A. His Title to the High-Prieſthood was unjuſtly called in Queſtion by a bold Man among the Phariſees; and, being craftily impoſed upon to think it the Opinion of all that Party, he haſtily renounced that Sect, for which he had before the greateſt Value, he aboliſhed their Conſtitutions, and falling in with the Sect of the Sadducees, loſt his Eſteem and Love among the common People.

11 Q. Since you mention the Sect of the *Phariſees* here, pray let us know what were the chief Sects among the Jews?

A. About this Time, the moſt conſiderable Sects were the *Phariſees*, the *Sadducees*, and the *Eſſenes*; though in the next Century aroſe alſo the *Herodians*; and ſome hundred of Years after was a Sect called the *Karaites*.

12 Q. What peculiar Opinions were held by the *Phariſees?*

A. The moſt diſtinguiſhing Character of this Sect, was their Zeal for the Traditions of the Elders; for while they acknowledged the Writings of *Moſes* and the Prophets to be divine, they pretended that theſe Traditions alſo were delivered to *Moſes* on Mount *Sinai*; and conveyed down, without Writing, through the ſeveral Generations of the Jews, from Father to Son: And by Reaſon of their Pretences to a more ſtrict and rigorous Obſervance of the Law, according to their Traditions, which they ſuperadded to it, they looked on themſelves as more holy than other Men, and they were called *Phariſees*, that is, Perſons ſeparated from others.

Note, Theſe were the Perſons who had ſo much corrupted the Law in our Saviour's Time, and made it void by their Traditions: Yet their Doctrine generally prevailed among the Scribes and the Lawyers, who were Writers and Explainers of the Law; and the Bulk of the commom People had them in high Eſteem and Veneration, ſo that they were the moſt numerous of any Sect.

13 Q. Is the Sect of the *Phariſees* ſtill in being?

A. The preſent Religion of the Jews, in their ſeveral Diſperſions (except among the few *Karaites*) is wholly formed and practiſed according to the Traditions of the Phariſees, rather than according to the Law and Prophets: So that they have corrupted the old Jewiſh Religion, in the ſame Manner as the Papiſts have the Chriſtian.

14 Q. What were the Opinions of the *Sadducees*?

A. The *Sadducees* at firſt are ſuppoſed by Dr. *Prideaux* to be no more than the *Zadikim*, who only ſtuck to the written Word of GOD, renouncing all other Traditions; and that probably they went no farther than this in the Days of *Hyrcanus*; though the *Talmudical* Writers derive their Name, and their dangerous Doctrines, more early, from one *Zadok*, as is before related. But it is certain that afterward the *Sadducees* denied the Reſurrection of the Dead, and the very Being of Angels or Spirits, or Souls of Men departed, and any Exiſtence in a future State: They ſuppoſed God to be the only Spirit, and that he rewarded and puniſhed Mankind in this World only, and there was nothing to be hoped or feared after Death; which Principles render this Sect an impious Party of Men.

15 Q. What did they profeſs as the Rule of their Religion?

A. They not only rejected all written Traditions, but all the written Word of God, except the five Books of *Moſes*; for the Doctrine of a future State is not ſo evidently taught therein: And therefore Chriſt argues not with them out of the Pſalms and Prophets, but only out of the Law of *Moſes*; when he proves a future State of Reſurrection from God's *being the God of* Abraham, Iſaac, *and* Jacob, *Luke* xx. 37.

16 Q. How long did this Sect of the *Sadducees* continue?

A. Though all the common People had the chief Veneration for the Phariſees, yet moſt of the richeſt and the greateſt among them fell into the Opinions of the Sadducees for ſeveral Generations, but they were all cut off in the Deſtruction of *Jeruſalem*; nor do we find any mention of

of them as a Sect for many Ages after, till their Name was revived and applied to the *Karaites*, by Way of Reproach.

17 Q. Who were theſe *Karaites?*

A. A much better Sect among the Jews, who in the ſixth Century after Chriſt, began to be ſo much offended with the incredible Stories and Fooleries of the *Talmud*, which was then publiſhed, and with the ſtrange myſtical Senſes which ſome of the Jews put on the Scriptures, that they confined themſelves only to the written Word of the Scripture, which in the *Babyloniſh* Language is called *Kara*; and for the moſt Part, they content themſelves with the literal Senſe of it. They are ſometimes, but very unjuſtly, called *Sadducees*, by the Rabbinical or Talmudical Jews.

18 Q. Where are theſe *Karaites* to be found?

A. Very few of them dwell in theſe weſtern Parts of the World. They are found chiefly in *Poland*, and among the *Crim Tartars*; a few alſo in *Egypt* and *Perſia*. But they are counted Men of the beſt Learning, and greateſt Probity and Virtue among the Jews; and it is remarkable among them, that they perform their public Worſhip in the Language of the Country where they dwell.

19 Q. What were the *Eſſenes?*

A. They ſeem to have been originally of the ſame Sect as the Phariſees; but they ſet up for a more mortified Way of Living, and perhaps more unblameable. They ſo far agreed with the Sadducees, as to acknowledge or expect no Reſurrection of the Body; but they believed a future State of eternal Happineſs or Miſery, according to their Behaviour in this Life. They ſeem to have been diſtributed into Societies or Fraternities, and to have had no private Poſſeſſions, but a common

Stock for the Supply of all. They were in a ſpecial Manner religious toward God, both on the Sabbath, and in their daily Devotions; and exceeding friendly and benevolent toward Men. They did not diſclaim Marriage; but they entered into that State more rarely, and with great Caution: And inſtead of Children of their own, they bred up poor Children in their own Sect. They were very abſtemious as to their Food, and their Habit was a plain white Garment. Their Rules of Life are reported to us more at large by *Joſephus*, and by *Philo*, two Jews; they are alſo deſcribed by *Pliny*, a Heathen, and by ſome of the Chriſtian Fathers.

20 *Q.* If they were a conſiderable Sect in the Days of our Saviour, how came it to paſs that they are not mentioned in the New Teſtament?

A. Some have ſuppoſed that they ſeldom came into Cities, but living ſo very plain and abſtemious a Life, they reſided for the moſt Part in the Country; and thus they fell not under our Saviour's Obſervation. And beſides, they being a very honeſt and ſincere Sort of People, they gave no ſuch Reaſon for Reproof and Cenſure, as others very juſtly deſerved. Though it muſt be confeſſed alſo, that their Diſbelief of the Reſurrection of the Body, their Non-attendance on the Temple Worſhip, their traditional Waſhings, and ſelf-invented Purifications, their rigorous and needleſs Abſtinences from ſome Sorts of Meats, and other like Superſtitious Cuſtoms and Will-worſhip, might have given our Saviour juſt Occaſion for Reproof had they come in his Way; and perhaps they are cenſured under the general Name of *Phariſees*, in thoſe ſuperſtitious Traditions wherein they both agreed.

21 *Q.* Now we are ſpeaking of the ſeveral Sects of the Jews, let us know alſo what were the *Herodians?*

A. This

A. This Sect aroſe not till the Time of *Herod* the Great, King of *Judea:* And it is plain they had peculiar evil Tenets as well as the other Sects, ſince our Saviour warned his Diſciples againſt the Leaven of the Phariſees and of *Herod.* Indeed they oppoſed the Phariſees, and very juſtly, in one Point; for the Phariſees ſcarce thought it lawful to pay Taxes directly to Heathens, though they acquired the Sovereign Power, and particularly to *Cæſar*, in that Day: But their ſpecial Error, which Chriſt calls their *Leaven*, ſeems to be this; that it was lawful, when conſtrained by Superiors, to comply with Idolatry, and with a falſe Religion. *Herod* ſeems to have framed this Sect on Purpoſe to juſtify himſelf in this Practice; who being an *Idumean* by Nation, was indeed half a Jew and half a Heathen; and affected a Conformity to the Gentiles in ſome Things, to pleaſe the Romans, who made him King, while at the ſame Time he profeſſed *Judaiſm.*

Note, The Sadducees generally came into this complaiſant Opinion: and the ſame Perſons which are called *Herodians* in Mark viii. 15. are called *Sadducees* in Matt. xvi. 6. But this Sect died in a little time, for we hear no more of them after the Days of our Saviour.

22 Q. Having done with the ſeveral Sects of the Jews, let us return now and enquire who ſucceeded *Hyrcanus* at his Death?

A. *Ariſtobulus*, his eldeſt Son, took the Office of the High-Prieſt, and Governor of the Country; and he was the firſt, ſince the Captivity of *Babylon*, who put a Diadem upon his Head, and aſſumed the Title of King.

23 Q. What is recorded of him?

A. He put his own Mother to Death, becauſe

ſhe made ſome Pretence to the Government; he ſent all his Brothers, ſave one, to Priſon; then he attacked and ſubdued the *Itureans*, who lived on the North Eaſt of the Land of *Galilee*, and forced them to be circumciſed and receive the Jewiſh Religion. At laſt he was perſuaded to put his favourite Brother to Death, upon an unjuſt Suſpicion; and then he died himſelf, vomiting Blood, and in great Horror, for his Crimes.

24 *Q.* Who ſucceeded him?

A. His next Brother, *Alexander*, ſurnamed *Jannæus*, took the Kingdom, who alſo put another of the Brothers to Death, becauſe of ſome Attempt to ſupplant him.

25 *Q.* What Succeſs had *Alexander* in his Government?

A. He having ſettled his Affairs at Home, attacked ſome of his Neighbours, and dealt very deceitfully with *Ptolemy Lathyrus*, the Heir to the Crown of *Egypt*, who came to their Aſſiſtance: Whereupon there enſued a bloody Battle between them, near the River *Jordan* in *Galilee*, wherein *Alexander*'s Army was utterly defeated, and he loſt thirty thouſand Men.

Note, There is a very cruel and barbarous Action attributed to *Lathyrus* on this Occaſion, namely, that coming with his Army, in the Evening after the Victory, to take up his Quarters in the adjoining Villages, and finding them full of Women and Children, he cauſed them to be all ſlaughtered, and their Bodies to be cut in Pieces, and put into Cauldrons over the Fire to be boiled, as if it were for Supper; that ſo he might leave an Opinion in that Country, that his Men fed upon human Fleſh, and thereby might create the greater Dread and Terror of his Army through all thoſe Parts. After this, *Lathyrus* ranged at Liberty all over the Country, ravaging, plundering, and deſtroying it

in

in a very lamentable Manner: For *Alexander*, after this Battle, was in no Condition to reſiſt him.

26 Q. Did *Alexander* ever recover this Defeat?

A. *Cleopatra*, Queen of *Egypt*, who, with her youngeſt Son, withheld the Kingdom from *Lathyrus* her eldeſt, did aſſiſt and ſupport *Alexander Jannæus*, leſt, if *Lathyrus* ſhould have become Maſter of *Judea*, he might alſo have recovered *Egypt* out of her Hands: whereupon *Alexander* raiſed his Head again, beſieged other Places, and took *Gadara* and *Amathus* toward *Galilee*, together with much Treaſure: but he was ſurpriſed by *Theodorus*, Prince of *Philadelphia*, who had laid up that Treaſure there, and was overthrown with the Slaughter of ten thouſand Men. Yet, being a Man of Courage and Diligence, again he recruited his Army, took the City of *Gaza* from the *Philiſtines*, and gave thorough Licence to his Soldiers there to kill, plunder, and deſtroy as they pleaſed. He ſubdued their principal Cities, and made them Part of his Dominions; whereupon ſeveral of the *Philiſtines* turned Jews: And indeed it was now grown a Cuſtom among the *Aſmonean* Princes, to impoſe their Religion upon all their Conqueſts, leaving them no other Choice but to become Proſelytes, or to be baniſhed.

27 Q. How did his own People, the Jews, carry it towards him?

A. The Phariſees continued their Wrath againſt him, for rigorouſly maintaining the Decrees of his Father, who aboliſhed their Conſtitutions; and by their powerful Influence, they ſtirred up the People againſt him ſo far, that while he was executing the High-Prieſt's Office at the Altar, they pelted him with Citrons, and called him reproachful Names.

28 Q. In what Manner did *Alexander* reſent it?

A. He ſlew ſix thouſand of them immediately, and he choſe his own Guards out of the Heathen Nations, never daring afterwards to truſt himſelf with the Jews. At laſt there broke out a Civil War between him and his People, which laſted ſix Years, brought great Calamity on both, and occaſioned the Death of above fifty thouſand People.

29 Q. How was this War carried on?

A. Though *Alexander* gained many Victories over them, yet being wearied out, he deſired Peace, and offered to grant them whatſoever they could reaſonably deſire: But upon his Inquiry what Terms would pleaſe them, they anſwered with one Voice, *that he ſhould cut his own Throat.* So dreadful was their Enmity againſt him; and upon this Anſwer, the War was ſtill purſued with Fury on both Sides.

30 Q. How was this War ended at laſt?

A. *Alexander Jannæus*, the King, having loſt one great Battle, reſumed his Courage, and afterward gained another, which concluded the War; for having cut off the greateſt Part of his Enemies, he drove the reſt into the City of *Bethome*, and beſieged them there: And having taken the Place, he carried eight hundred of them to *Jeruſalem*, and there cauſed them to be all crucified in one Day; and their Wives and Children to be ſlain before their Faces, while they hung dying on their Croſſes. In the mean Time, he treated his Wives and Concubines with this bloody Spectacle at a Feaſt. This terrified the Jews indeed ſo effectually, that they made no more Inſurrections againſt him; though he got a moſt infamous Name by it, in that and the following Ages. A dreadful Inſtance of the Barbarity of a High-Prieſt with Civil Power!

31 Q. Did

31 Q. Did this cruel Tyrant come to a natural Death?

A. The Providence of God, which does not always puniſh Sinners in this Life, permitted him to die in the Camp of a Quartan Ague, which had hung long upon him, while he was beſieging a Caſtle of the *Geraſenes* beyond *Jordan*. And tho' he left two Sons behind him, yet he bequeathed the Government to *Alexandra* his Wife, during her Life; and to be diſpoſed of at her Death to which of her Sons ſhe pleaſed.

32 Q. How did this Woman reconcile herſelf to the Jews, ſo as to permit her to reign over them?

A. By her Huſband's Advice upon his Death-bed, ſhe concealed his Death till the Caſtle was taken; then leading back the Army to *Jeruſalem* in Triumph, made her Court to the Phariſees, reſigned up his dead Corps to their Pleaſure, to be abuſed or buried, as they ſhould think fit, and promiſed to follow their Advice in all the Affairs of Government: For he had aſſured her, that they were the beſt of Friends and the worſt of Enemies; and that if ſhe would but be ruled by them, they would make her rule over others.

33 Q. What Succeſs had this Conduct of *Alexandra*?

A. All the Succeſs ſhe deſired: The People were influenced by the Phariſees to give the Corps of her Huſband an honourable Funeral, ſhe herſelf was ſettled in the Government of the Nation, and ſhe made her eldeſt Son *Hyrcanus* High-Prieſt.

34 Q. How did ſhe adminiſter the Government under the Direction of the Phariſees?

A. She immediately revoked the Decree of *John Hyrcanus*, whereby he had aboliſhed their traditional Conſtitutions; by which Means the Phari-

ſees, and their Traditions, grew into greater Eſteem and Power than ever; and ſhe permitted them to put to Death many of thoſe who adviſed the late King *Alexander* to deal ſo cruelly with the People; and ſome others of their own Adverſaries alſo were executed on this Pretence, by her Leave; for ſhe dreaded a new Civil War, and of two Evils ſhe thought to chooſe the leaſt.

35 Q. To whom did ſhe leave the Kingdom at her Death?

A. To *Hyrcanus* her eldeſt Son, who had been entirely bred up under the Influence and Tutorage of the Phariſees.

36 Q. Did this *Hyrcanus* the ſecond continue to reign in Peace?

A. *Ariſtobulus*, the younger Son, finding that the Army and the People were weary of the oppreſſive Adminiſtration of the Phariſees, raiſed an Army againſt his Brother *Hyrcanus*, put him to Flight, forced him to reſign the Kingdom and the High-Prieſthood, and to live a private Life; which he conſented to, after he had been King three Months; for he naturally loved his own Eaſe and Quiet more than any thing elſe.

37 Q. Was *Ariſtobulus* diſturbed in his Government?

A. There was one *Antipater*, an *Idumean*, (whoſe Father was advanced to the Government of *Idumea* by the late King *Alexander*) and he himſelf being bred up with *Hyrcanus*, in the Court of *Alexandra*, prevailed upon *Hyrcanus* to accept of the Aſſiſtance of *Aretas*, the *Arabian* King, to reſtore him to the Kingdom; for he aſſured him that his Life was in ſo great Danger from his Brother *Ariſtobulus*, that he could ſave it no other Way but by dethroning him.

38 Q. What

38 Q. What Succeſs had *Hyrcanus* in following this Counſel of *Antipater?*

A. By the Help of *Aretas* he gained an abſolute Victory over *Ariſtobulus*, drove him into the Mountain of the Temple, and there beſieged him; where the Prieſts ſtood by *Ariſtobulus*, while the People declared for *Hyrcanus*.

39 Q. What heinous Murder were the People guilty of at this Time?

A. There was one *Onias* at *Jeruſalem*, ſo holy a Man that he was thought by his Prayers to have obtained Rain from Heaven in a great Drought: And the People concluding that his Curſes would be as powerful as his Prayers, preſſed him to curſe *Ariſtobulus*, and all that were with him. The good Man finding no Reſt from their Importunities, lift up his Hands toward Heaven and prayed thus; *O Lord God, Rector of the Univerſe, ſince thoſe that are with us are thy People, and they that are beſieged in the Temple are thy Prieſts, I pray that thou wouldſt hear the Prayers of neither of them againſt the other.* Hereupon the Multitude were ſo enraged, that they ſtoned him to Death.

40 Q. Did *Hyrcanus*'s Party proſper after this Murder?

A. Hyrcanus and his People fell under great Diſappointments at firſt: for the *Romans* ſpreading their Empire far at this Time, and being largely bribed by *Ariſtobulus*, they forced *Aretas* to raiſe the Siege; whereupon *Ariſtobulus* purſued and routed him in Battle, and ſlew Multitudes of *Hyrcanus*'s Party.

41 Q. In what Manner was this Conteſt carried on afterwards?

A. The two Brothers *Hyrcanus* and *Ariſtobulus*, firſt by their Ambaſſadors, and afterwards in Perſon,

ſon, pleaded their Cauſe before *Pompey*, the General of the *Romans*, who was now at *Damaſcus:* While, at the ſame Time, the People declared againſt both: for they pretended they were not to be governed by Kings, but by the Prieſts of God.

42 Q. How was the Controverſy decided?

A. Pompey not giving a ſpeedy Determination, and *Ariſtobulus* ſuſpecting the Event, he retired and prepared for War: Whereupon *Pompey* ſeized *Ariſtobulus* in one of his Caſtles, and confined him to Priſon, and laid Siege to *Jeruſalem*; and being received into the City by *Hyrcanus*'s Party, beſieged alſo the Temple and the Caſtle *Baris*, and took it in three Months Time?

43 Q. How came the *Romans* to take ſo ſtrong a Place ſo ſoon?

A. Though the Jews had learnt from the Beginning of the Maccabean Wars, to defend themſelves when attacked on the Sabbath; yet being not actually aſſaulted, they permitted the *Romans* to build up their Works and Engines on the Sabbath, without diſturbing them; whereby the Tower or Caſtle, and with it the Temple, were taken.

44 Q. On what Day was the Temple taken?

A. On the very Day which the Jews kept as a ſolemn Faſt, for the taking of *Jeruſalem* and the Temple by *Nebuchadnezzar:* And it is remarkable, that the Prieſts who were at the Altar continued their Devotions, and their Rites of Worſhip, till they periſhed by the Hands of the Enemy.

45 Q. What Blood and Plunder enſued in the Temple?

A. Twelve thouſand Jews were ſlain on this Occaſion, partly by *Pompey*'s Army, and partly by their own Brethren, of the Party of *Hyrcanus*. But when *Pompey* entered the Sanctuary, he forbore to touch any of the ſacred Veſſels thereof, or the

the two thouſand Talents which were laid up there for ſacred Uſes; he ordered the Temple to be cleanſed, and Sacrifices to be offered there according to their own Laws.

Note, Though *Pompey* was ſo moderate in his Victory, yet in a little Time after, *Craſſus*, another Roman General, in his March through the Country, ſeized and took away thoſe two thouſand Talents, and the golden Veſſels of the Temple, and rich Hangings of ineſtimable Worth. But the Vengeance of Heaven ſeemed to follow him: His counſels in his Wars, from this Time forward, were under perpetual Diſappointment; he was ſlain in a War with the *Parthians:* His Head was cut off, and melted Gold was poured down his Throat, by way of Inſult over his inſatiable Covetouſneſs.

46 Q. What was the final Effect of this Victory of the *Romans?*

A. Pompey demoliſhed the Walls of *Jeruſalem*, put to Death ſome of the chief Supporters of *Ariſtobulus*, reſtored *Hyrcanus* to the High-Prieſthood, and made him alſo Governor, but under Tribute to the *Romans*, and reduced his Dominions to narrower Bounds: Then he carried *Ariſtobulus*, with his Children, Priſoners to *Rome*; except his eldeſt Son, who eſcaped.

Note, From this Quarrel between *Hyrcanus* the Second and *Ariſtobulus*, the Ruin of *Judea* and *Jeruſalem* muſt be dated; the final Loſs of the Liberty of the Jews, and the Tranſlation of the ſovereign Authority to the Romans; which had till then deſcended with the Prieſthood, and been poſſeſſed by the Jews, though often under ſome Tribute to Heathen Princes.

47 Q. Did *Ariſtobulus* or his Sons ever attempt the Recovery of their Power and Government?

A. Being eſcaped from Priſon they made ſeveral vigorous Attempts, but without Succeſs.

46 Q. What

48 Q. What Changes did *Jeruſalem* paſs under through theſe Times?

A. Gabinius, a Roman General, marching thro' *Judea*, in a little Time made a great Change in the Government, leſſened the Power of *Hyrcanus* yet further, altered the Conſtitution of the *Sanhedrim* or Jewiſh Senate: but all was reſtored again ſhortly after by *Julius Cæſar:* For, at *Hyrcanus*'s Requeſt, he gave him Leave to rebuild the Walls of *Jeruſalem*, and by a Decree from the Senate of *Rome*, the ancient Friendſhip with the Jews was renewed.

49 Q. Where was *Antipater* all this while, who had excited *Hyrcanus* to recover the Government of *Judea?*

A. He did many Services for *Cæſar* in his Wars in the neighbouring Countries; whereupon he was made his Lieutenant in *Judea*, under *Hyrcanus*, who was confirmed by *Cæſar* in the Government and High-Prieſthood: And, at the ſame Time, *Antipater* procured *Phaſael*, his eldeſt Son, to be made Governor of the City of *Jeruſalem*; and *Herod*, his ſecond Son, Governor of *Judea*.

Note, This *Herod* grew up to high Power afterward; he was called *Herod* the Great, and was King of *Judea* when our Saviour was born.

50 Q. What became of *Antipater* at laſt?

A. He was poiſoned by one *Malichus*, a Rival, who envied his Greatneſs and Power in *Judea:* But his Death was revenged by his Son *Herod*, who was permitted by the Roman General to procure *Malichus* to be murdered.

51 Q. What further Troubles did the Jews meet with about this Time?

A. Some Part or other of their Nation were continually ſubject to Plunders, ſometimes from the Roman

Roman Generals, for not paying the Tribute demanded, or on ſome other Pretences; ſometimes by the *Parthians*, who aſſiſted *Antigonus*, Son of the late King *Ariſtobulus*, to recover *Jeruſalem* and *Judea*, in Oppoſition to the united Forces of *Phaſael*, and *Herod*, and *Hyrcanus*.

52 Q. Did *Antigonus* ever recover this Government?

A. The *Parthian* General, *Pacorus*, who was at War with the *Romans*, did by mere Treachery get into his Cuſtody both *Hyrcanus* and *Phaſael*, ſeized *Jeruſalem*, and rifled it, made *Antigonus* Governor of *Judea*, and delivered up *Hyrcanus* and *Phaſael* to him in Chains; but *Herod* made his Eſcape.

53 Q. What became of *Phaſael* and *Hyrcanus?*

A. Phaſael beat out his own Brains in Priſon; *Hyrcanus*'s Ears were cut off, that being maimed he might be no longer a High-Prieſt, *Lev.* xxi. 17. and he was ſent afar off among the *Parthians*, that he might raiſe no Diſturbances againſt *Antigonus*.

54 Q. Whither did *Herod* take his Flight?

A. After a little Time he went to *Rome* to repreſent all theſe Tranſactions, and he made his Complaints with great and unexpected Succeſs; for *Julius Cæſar* being ſlain in the *Roman* Senate, *Mark Antony* and *Octavius* (who was afterwards *Auguſtus Cæſar*) governed all Things there, and they agreed to make *Herod* King of *Judea*, with the Conſent of the Senate, hoping it would be for their Intereſt in the *Parthian* War.

SECT.

SECT. VIII. *Of the Government of* HEROD *the Great, and his Poſterity, over the Jews.*

1 Q. WHAT did *Herod* do on his receiving this new Dignity?

A. He returning to *Judea*, firſt relieved his Mother, who was put in Priſon by *Antigonus*; he made himſelf Maſter of *Galilee*; he deſtroyed ſome large Bands of Robbers which infeſted the Country thereabout, ſheltering themſelves in Mountains, and the Caves of ſteep and craggy Rocks.

2 Q. What Artifice did he uſe in order to attack them?

A. By reaſon of their dwelling in ſuch hollow Caves in Precipices, there was no ſcaling them from below; and therefore to ferret them out of their Dens, he made large open Cheſts, and filled them with Soldiers, which he let down into the Entrances of thoſe Caves by Chains from Engines which he had fixed above, and thus he deſtroyed great Numbers of them.

Note, This Country was often annoyed with the Remains of theſe Plunderers in the Reign of *Herod*: but he treated them without Mercy, and all the Country that ſheltered them with great Rigour, till he reſtored Peace to *Galilee*.

3 Q. Where was his next March?

A. Into *Judea* againſt *Antigonus*, and after ſeveral Battles, with various Succeſs on both Sides, at laſt, by the Aſſiſtance of the *Roman* Legions, beſieged *Antigonus* in *Jeruſalem*.

4 Q. Did not *Herod* himſelf attend this Siege?

A. Yes, but while the Preparations were making for it he went to *Samaria*, and there he married *Mariamne*, a Lady of the Family of the *Maccabees*

bees or *Aſmoneans*, the Grand-daughter of *Hyrcanus* the Second, a Woman of great Beauty and Virtue, and admirable Qualifications, hoping the Jews would more readily receive him for their King by this Alliance; and having done this, he returned to the Siege.

5 Q. Did he carry this Place at laſt?

A. He took *Jeruſalem* by Storm, after ſix Months hard and bloody Service in the Siege, at which the *Romans* being enraged, ravaged the City with Blood and Plunder, notwithſtanding all that *Herod* could do to prevent it; and having taken King *Antigonus* there, and ſent him to *Antioch*, *Herod* perſuaded *Mark Antony*, by a large Bribe, to put him to Death.

Note, Here ended the Reign of the *Aſmoneans*, or *Maccabees*, after that Race had held the Government one hundred and twenty Years. During great Part of this Time, as well as before, the various Changes of theſe Jewiſh Governors, or the Interruption by Heathen Conquerors, filled the Country of *Judea* with innumerable Calamities and Deſolations, of which *Jeruſalem* itſelf had a very large Share, nor did they ceaſe in the following Years.

6 Q. How did *Herod* begin his Reign?

A. As he was forced to make his Way to the Kingdom through much Blood, ſo he eſtabliſhed himſelf by the ſame Means, putting to Death ſeveral of the Partizans of *Antigonus*, and among them all the Counſellors of the great Sanhedrim, except *Pollio*, who is called *Hillel*, and *Sameas*, who is called *Shammai*; for both of them had encouraged the City to receive *Herod*; though it was not out of Love to him, but merely on this View, that it was in vain to reſiſt him.

Note, This *Hillel* and *Shammai* were two very great and

and eminent Teachers among the Doctors of Traditions in the Jewiſh Schools.

7 Q. Who was made High-Prieſt after the Death of *Antigonus*, who was both Prieſt and King?

A. At firſt *Herod* made one *Ananelus* or *Ananus* High-Prieſt, who was an obſcure Man, but of the Houſe of *Aaron*, educated among the Jews afar off in *Babylonia*, and therefore not ſo likely to oppoſe any of *Herod*'s Deſigns in *Judea*.

8 Q. Did *Ananelus* continue in the High-Prieſthood?

A. Herod's beloved Wife *Mariamne*, and her Mother, being of the Race of the *Maccabees*, were ever teazing him to make *Ariſtobulus*, *Mariamne*'s Brother, a Lad of ſeventeen Years old, High-Prieſt in *Ananelus*'s Room, to whom indeed it rather belonged as an Heir Male of that Family: This he at laſt complied with, againſt his Will; but in a very little Time he procured him to be drowned, under Pretence of Bathing.

9 Q. What became of *Hyrcanus* all this while?

A. Though he had been baniſhed for ſo many Years among the *Parthians* and *Babylonians*, yet he returned to *Jeruſalem* upon the Advancement of *Herod*, preſuming that the Marriage of his Grand-daughter, and his own former Merits towards him, would ſecure to himſelf a peaceful Old Age in his own Country under *Herod*'s Protection.

10 Q. How did *Herod* deal with him?

A. He received him at firſt with all Reſpect, but ſome time after found a Pretence to put him to Death, when he was above eighty Years of Age, leſt one Time or other, being of the Family of the *Maccabees* or *Aſmoneans*, he ſhould be reſtored to the Kingdom.

11 Q. Be-

11 Q. Beſides all theſe Confuſions, what other Calamity happened to the Jews about this Time?

A. A terrible Earthquake ran through the whole Land of *Judea*, and buried thirty thouſand of the Inhabitants in the Ruin of their Houſes, in the ſeventh Year of *Herod*'s Reign; a grievous Peſtilence followed it in a little Time, and a deſolating Famine a very few Years after, at which Time *Herod* was very liberal to the People, but he could not gain their hearty Affection.

12 Q. Did *Herod* maintain his Government, when his great Friend *Mark Antony* was ruined, and vanquiſhed by *Octavius*?

A. He took Care to make early Submiſſion to *Octavius*; he laid aſide his Diadem when he waited on him, and with open Heart he confeſſed his former Friendſhip for *Antony*, but he now aſſured *Octavius* of the ſame faithful Friendſhip and Obedience, if he might be truſted: Upon which, *Octavius*, who now aſſumed the Name of *Auguſtus Cæſar*, bid him reſume his Diadem, confirmed him in the Kingdom, and was his Friend and Protector even to his Death.

13 Q. Did he then continue to reign in perfect Peace?

A. Domeſtic Troubles broke the Peace of his Mind, and threw him into violent Grief and Rage, which further ſoured his Temper for all his Life after.

14 Q. What were thoſe domeſtic Troubles?

A. He was jealous leſt any Man ſhould poſſeſs ſo great a Beauty as *Mariamne* his Queen after his Death, and leſt any Remains of the Family of the *Aſmoneans* ſhould hinder the Succeſſion of his own Family to the Kingdom of *Judea*; and for theſe Reaſons he gave private Orders, that in Caſe he died,

died, both his Wife and her Mother ſhould be put to Death: Which dreadful Secret being communicated to his Queen, ſhe reſented it to ſuch a Degree, that ſhe would never afterwards receive him; but notwithſtanding all his kind Addreſſes and Importunities, ſhe perpetually followed him with ſharp Reproaches for the Murder of her Relations, by which he ſecured the Crown to himſelf, and upbraided his Mother and Siſter with the Meanneſs of their Parentage. So that between his Exceſs of Love and Rage and Jealouſy, he was ſo tormented, and ſo wrought upon by the Artifices of his Mother and Siſter *Solome*, that at laſt he put his beloved *Mariamne* to Death, under a Pretence of an Attempt to poiſon him, and he executed her Mother too a little after the Daughter for a real Plot againſt his Life.

15 Q. Did the Death of *Mariamne* relieve him from this Tumult of Paſſion?

A. By no Means; for now his Love returned with Violence, and his Grief and Vexation joined with other Paſſions to render him a moſt miſerable Wretch, a Torment to himſelf, and outrageous to all about him.

16 Q. What Courſe of Life did he follow afterward?

A. He grew more arbitrary and cruel in his Government; he put what Perſons he pleaſed into the High-Prieſthood, and turned them out again at Pleaſure: He made ſeveral Innovations in the Laws, Cuſtoms, and Religion of the Jews; and introduced Spectacles of Wreſtlers, of Combats between wild Beaſts and Criminals, *&c.* in Conformity to the Heathens; pretending it was all neceſſary to pleaſe *Cæſar:* And thus ſet the Hearts of the Jews much more againſt him, who were very jealous

jealous of their Religion and Cuſtoms. Then, thinking it needful for his Defence, as well as for his Grandeur and Glory, he built ſeveral ſtrong Places and Towers within and without *Jeruſalem*; he raiſed Temples in ſeveral Cities, and dedicated them to *Cæſar*, who was his great Friend; and though ſometimes he remitted Part of the Taxes, and did ſeveral beneficent Actions to ingratiate himſelf with the People, it was all in vain, he could not obtain their Love.

17 Q. What was his greateſt and moſt conſiderable Attempt to pleaſe the People, and to perpetuate his own Name?

A. He propoſes to rebuild the Temple at *Jeruſalem:* For it having now ſtood near five hundred Years, and being ſo often injured, broken and repaired, he perſuaded the People that a new one ſhould be built with much more Magnificence and Glory.

18 Q. But could he perſuade the Jews to conſent that their Temple ſhould be demoliſhed, in order to rebuild it?

A. Not till he had aſſured them that the old Temple ſhould remain untouched till all Materials were ready to build the new one; which he actually provided at vaſt Expence and Labour in two Years Time, by employing ten thouſand Artificers for the Work, a thouſand Waggons for Carriage, and a thouſand Prieſts for Direction.

19 Q. Did he fulfil his Promiſe in building this new Temple?

A. Yes, he performed the Work with prodigious Coſt and Splendor, as it is deſcribed by *Joſephus:* It was built of large Stones, each twenty-five Cubits long, twelve Cubits broad, and eight in Thickneſs, which the Diſciples deſired our Saviour

viour to take Notice of with Wonder, *Mark* xiii. 1, 2. The Sanctuary, that is, the *holy Place*, and the *moſt holy*, which were more properly called *the Temple*, were finiſhed in a Year and a half, ſo that divine Worſhip was performed there; and in eight Years more he compleated the ſeveral Walls, and Galleries, and Pillars, and Courts, according to his Deſign.

20 Q. How could it be ſaid then, *John* ii. 20. Forty and ſix Years was the Temple in building?

A. It was begun near forty-ſix Years before that Paſs-over, when our Saviour, being near thirty-one Years old, was preſent at *Jeruſalem*; and though the grand Deſign and Plan was executed in nine Years and a half, yet *Herod* and his Succeſſors were always building Outworks round it, or adding new Ornaments to it, even to that very Day when Chriſt was there, and long afterward.

21 Q. When was it dedicated?

A. The ſame Year when it was finiſhed, and on the Anniverſary-day of *Herod*'s Acceſſion to the Crown, and on this Account it was celebrated with a vaſt Number of Sacrifices and univerſal Rejoicing.

Note, Within four Years after this Dedication, JESUS CHRIST our Saviour was born, and was preſented there an Infant, according to the Law.

22 Q. Was not this then the *third* Temple of the Jews?

A. No, it was called the *ſecond Temple* ſtill, becauſe though it was built anew from the Foundations, yet it was only by Way of Reparation, it not having been raſed and demoliſhed with a ruinous Deſign, nor did it lie in Aſhes and Deſolation, as it did when *Nebuchadnezzar* deſtroyed it.

23 Q. Did

23 Q. Did *Herod* do any Thing after this in Favour of the Jews?

A. When the Jews who were ſcattered throughout *Greece* and *Aſia Minor* grew very numerous, and were much diſturbed and oppreſſed by the other Inhabitants, *Herod* procured for them a new Eſtabliſhment of their Liberties and Privileges, and Permiſſion to live in other Countries according to their own Laws and Religion, which had been granted them before by the Kings of *Syria* and by the *Romans*.

24 Q. What further Troubles did *Herod* meet with in his Family?

A. His two eldeſt Sons by *Mariamne*, namely, *Ariſtobulus* and *Alexander*, whom he had ſent to *Rome* for Education, being returned to *Jeruſalem*, in the Heat of their Youth, they frequently expreſſed their Reſentments for the Death of their Mother, and thereby they became obnoxious to the Rage of *Salome*, *Herod*'s Siſter and Favourite: And thus ſhe, who had been one great and conſtant Inſtrument to blow the Coals of Jealouſy and Diſcontent between *Herod* and his Queen, and at laſt to Occaſion her Death, purſued the ſame Courſe to make him jealous of ſome Deſigns of his Sons againſt his Life?

25 Q. What Iſſue had theſe Quarrels and Jealouſies?

A. They continued ſeveral Years: Plots were invented on both Sides: Theſe gave *Herod* in his old Age perpetual Diſquietudes, Suſpicions and Fears: But *Salome* his Siſter prevailed ſo far by her Craft againſt his two Sons, that after many Accuſations and Acquitments of them, ſhe at laſt procured their Condemnation and Execution by *Herod*'s Order and the Conſent of *Auguſtus Cæſar*.

This was about a Year or two before the Birth of Chriſt.

26 *Q.* What was the general State of the Heathen World about this Time?

A. All the known Parts of the World were ſubdued to the *Romans*, and the Nations were in Peace; on which Account the Temple of *Janus* was ſhut up at *Rome*, which had never been ſhut but five Times ſince the firſt building of that City; and then JESUS CHRIST the Prince of Peace came into the World, and was born at *Bethlehem*.

27 *Q.* Wherein does it appear that the World was thus all at Quiet under the Government or Dominion of the *Romans*?

A. *Auguſtus Caſar*, the Emperor of *Rome*, iſſued out a Decree that Year for a general Regiſter of his whole Empire, which St. *Luke* calls a *Taxing*, or enrolling *of all the World*, Luke ii. 1. This brought *Mary* the Mother of Chriſt to *Bethlehem*, the City of *David*, to which Family ſhe belonged; and while ſhe was there, ſhe brought forth her Son *Jeſus*, as it is written *Luke* ii. 1—11.

Note, This Year, in which Chriſt was born, according to Biſhop *Uſher*'s exact Computation, is the four thouſandth Year from the Creation; which falls in with an old Tradition of the Jews, that the World was to laſt ſix thouſand Years; namely, two thouſand Years before the Law, (or before *Abraham*, who was the Father of Circumciſion and the Jews;) and two thouſand under the Law; that is, from *Abraham* to the Meſſiah; and two thouſand under the Meſſiah.

And here I might conclude this Chapter, having brought the Jewiſh Affairs down to the Birth of Chriſt. But it may give ſome Light to the New Teſtament to carry it on a little farther.

28 *Q.* What piece of Cruelty was *Herod* guilty of,

of, when he heard that a Child was born, who was to be King of the Jews?

A. He ſlew all the young Children in *Bethlehem*, that he might be ſure to deſtroy Chriſt, and that his own Poſterity might be Kings of *Judea*.

29 Q. Whom did *Herod* deſign then for the Succeſſor to his Kingdom?

A. *Antipater*, his eldeſt Son by *Doris*, a Wife which *Herod* had before *Mariamne*; his Father had raiſed him to ſome Poſt of Honour upon his Diſpleaſure with his other Sons, and he had been alſo active and buſy himſelf towards procuring the Death of thoſe two Brothers.

30 Q. Did *Antipater* ſucceed his Father in the Kingdom, according to *Herod*'s preſent Deſign?

A. *Antipater*, longing for the Crown and for his Father's Death, did really conſpire to poiſon him, and being convicted thereof, had a Sentence of Condemnation paſſed upon him: and it being confirmed by *Auguſtus Cæſar*, was executed by his Father's Approbation. This was the third Son whom *Herod* put to Death.

31 Q. When and in what Manner did *Herod* die?

A. In the ſeventieth Year of his Age, and five Days after the Execution of his Son *Antipater*, *Herod* himſelf died by a dreadful Complication of Diſeaſes. He had a ſlow Fever, an Aſthma, an Ulcer in his Bowels and his lower Parts, which bred Worms and Lice; he languiſhed under extreme Pain and Torment till he expired, and ſeems to have been ſmitten of God in a ſignal and terrible Manner for his Cruelty, and the multiplied Iniquities of his whole Life.

32 Q. What Inſtance of Cruelty was he guilty of even at his Death?

A. Knowing how much he was hated of the Jews, he concluded there would be no Lamentation for him, but rather Rejoicing when he died; and to prevent this, he framed a Project, one of the moſt horrid that could enter into the Heart of Man; he ſummoned all the chief Jews over the whole Kingdom on Pain of Death to appear at *Jericho*, where he then lay; he ſhut them up Priſoners in the *Circus*, or public Place of Shews, he ordered and adjured his Siſter *Salome* and her Huſband, who were his chief Confidents, to ſend in Soldiers as ſoon as he was dead, and put them all to the Sword; *For this*, ſaid he, *will provide Mourners for my Funeral all the Land over.*

33 Q. Was this barbarous and bloody Command executed?

A. His Siſter *Salome*, as bad as ſhe was, choſe rather to break her Oath to him than to execute ſo horrid a Deſign, and therefore ſhe releaſed them all after his Death.

34 Q. What Poſterity did *Herod* leave behind him?

A. He had nine Wives, and ſuch of his Poſterity as are named in Scripture, are theſe that follow, namely, *Archelaus* his Son, who ſucceeded him in the Kingdom of *Judea* and *Samaria*, Matt. ii. 22. *Herod Antipas*, Tetrarch or Governor of *Galilee*, who cut off *John* the Baptiſt's Head, *Matt.* xiv. 1, 3, 6. *Philip*, Governor of *Iturea* and *Trachonitis*, Luke iii. 1. and *Herod Philip*, who married his own Niece, *Herodias*, and had a Daughter by her called *Salome*, who danced well: But *Herodias* afterward left him, to marry *Herod Antipas* his Brother, for which *John* the Baptiſt reproved this *Herod Antipas*, Luke iii. 19.

This *Herodias* was Daughter of *Herod's* Son *Ariſtobulus*,

Ariſtobulus, whom he put to Death, and Siſter of *Herod Agrippa*, who ſlew the Apoſtle *James*, Acts xii. 1, 2. and was afterwards ſmitten of God, at *Cæſarea*, ver. 20—23. Of this *Herod Agrippa* was born, that King *Agrippa* the Second, before whom *Paul* pleaded his Cauſe, *Acts* xxv. and xxvi. and his two Siſters were, *Druſilla*, Wife to *Felix* the Governor, *Acts* xxiv. 24. and *Bernice*, who attended her Brother *Agrippa* to hear *Paul* plead. This Genealogy is borrowed from Dr. *Prideaux*.

35 Q. Did *Archelaus* continue long in his Government?

A. He was guilty of many and great Inſtances of Tyranny, for which he was depoſed, and baniſhed to a Town in *France* by the *Roman* Emperor, when he had reigned in *Judea* between nine and ten Years.

36 Q. How was *Judea* governed afterwards?

A. The *Romans* were ſo much diſpleaſed with the evil Practices of *Archelaus*, that they reduced *Judea* to the Form of a *Roman* Province, and ruled it afterwards by Procurators or Governors, who were ſent thither, and recalled at their Pleaſure: The Power of Life and Death was taken out of the Hands of the Jews, and placed in the *Roman* Governor, and their Taxes were paid more directly to the *Roman* Emperor, and gathered by the Publicans.

37 Q. How did the Jews reſent this?

A. The Phariſees, and the People under their Influence, thought it unlawful to acknowledge a King who was not a Jew, *Deut.* xvii. 15. *From among thy Brethren ſhalt thou ſet a King over thee:* And therefore, though they were conſtrained to pay Tribute to *Cæſar*, yet they ſcarce allowed it to be lawful; upon this Account they looked upon theſe Publicans with greater Deteſtation than any

of the Tax-gatherers in former Ages, while their Governor was of the Jewiſh Nation or Religion.

Note, Though *Herod* was an *Idumean* by Nation, yet all the *Idumeans* having received the Jewiſh Religion, *Herod* was ſo far counted a lawful Governor, as that they did not ſcruple paying Taxes to him.

38 *Q.* How was the High-Prieſthood carried on at this Time?

A. As *Herod* had done before, ſo the *Roman* Governors continued to make High-Prieſts, and to depoſe them as often as they pleaſed, to anſwer their own Purpoſes.

39 *Q.* Who was High-Prieſt when our bleſſed Saviour was put to Death?

A. *Caiaphas*, who was Son-in-law to *Annas*, who had been himſelf High-Prieſt for fifteen Years, and was depoſed by one of their Governors.

Note, *Caiaphas* was not immediate Succeſſor to *Annas*, for there were three High-Prieſts came between them, who had been inſtituted in that Office, and depoſed by the *Romans*: Hence it may come to paſs, that in the Hiſtory of the Goſpels we frequently read of ſeveral Chief Prieſts at the ſame Time, and of *Annas* and *Caiaphas* being High-Prieſts at the Beginning of *John* the Baptiſt's Miniſtry, *Luke* iii. 2. For whether they had any concurring Power given them by the *Romans* or no, yet being ſtill alive, after they had been in that Office, they might have their Title given them by the People, and ſome of them had probably conſiderable Influence in the Jewiſh Affairs. In the Caſe of *Annas* and *Caiaphas*, ſome ſuppoſe one to have been Head of the Sanhedrim, and to have chiefly managed in civil Affairs, the other in ſacred. Others fancy one to have been the High Prieſt, and the other the Deputy High-Prieſt, or *Sagan*, who was always ready to perform the Office, if the High-Prieſt was indiſpoſed or hindered: And ſome think they

they might rule alternately, or together, by Permiſſion, or Appointment of the *Romans*. It is evident the ſacred Laws of *Moſes* were not ſtrictly obſerved at that Time among them, nor long before.

Note, This *Annas* is ſuppoſed to be the ſame Perſon with that *Ananias*, whom *Paul* did not ſeem to acknowledge for God's High-Prieſt, when he reproved him, and called him, *Thou whited Wall*, Acts xxiii. 3—5.

40 Q. Who was Governor of *Judea* at that Time?

A. *Pontius Pilate:* For *Tiberius Cæſar* (who had reigned two or three Years together with *Auguſtus* at *Rome*, and had after his Death ſucceeded him now nineteen Years in the Empire) had a few Years before made this *Pilate* Governor: He was a Man thoroughly prepared for all Manner of Iniquity, which he executed through his whole Government; and gave further Proof of it in that unjuſt Sentence, which he paſſed even againſt his own Conſcience, for the Crucifixion of our Bleſſed Lord, at the Requeſt of the wicked Jews.

41 Q. What became of *Pontius Pilate* at laſt?

A. He was in a very ſhort Time recalled by the *Roman* Emperor for Miſdemeanors in his Government, and baniſhed to *Vienne* in *France*, where he is reported to have put an End to his own Life by the Sword.

42 Q. Did the Jews grow wiſer and better afterwards?

A. They went on by Perſecution and Rage againſt the Goſpel of Chriſt, and the Profeſſors of it, and by many other Crimes, to fill up the Meaſure of their Iniquities, till at laſt, upon their Inſurrection againſt the *Romans*, they were expoſed to the Fury of a conquering Army, their City and Temple were utterly deſtroyed, according to the

Prophecy of Chriſt; eleven hundred thouſand of the People periſhed, and the Remains of their Nation have been ſcattered abroad through the Earth unto this Day.

43 *Q.* What general Remark may be drawn from the whole Hiſtory of the Jews ſince their Return from the Captivity of *Babylon?*

A. That the Affairs of their Church and of their State have been for the moſt Part ſo unhappy, they have been ſo much diſquieted by the Invaſions and Perſecutions of the Kings of the Earth, ſo wretchedly corrupted with the Introduction of human Traditions, Phariſaical Superſtitions, and Heatheniſh Rites among them; and ſo frequently and grievouſly oppreſſed by their own Prieſts and Princes, as well as Strangers, that they never did enjoy ſo peaceful, ſo pious, and ſo flouriſhing a ſtate, as to give a full Accompliſhment of all thoſe glorious Prophecies which relate to their Happineſs after their return from Captivity.

44 *Q.* What follows from this Remark?

A. That there muſt be, in the Decrees and Providence of God, a further Reſerve of Peace, Holineſs and Happineſs for the Seed of *Iſrael*, which ſhall be conferred upon them in the latter Days: and therefore we cannot but expect a more large and general Converſion of the Jews to the Faith of Jeſus the true Meſſiah, than hath ever yet appeared, with greater Bleſſings upon that People, who were once ſo dear to God, and are *beloved for their Fathers Sake.* St. *Paul*, in his eleventh Chapter to the *Romans*, abundantly confirms what the Prophets encourage us to hope for.

CHAP.

CHAP. XX.

Of the PROPHECIES *which relate to* JESUS CHRIST *our Saviour, and their Accompliſhment; or, a Prophetical* CONNECTION *between the* OLD *and* NEW TESTAMENT.

INTRODUCTION.

AS I have given an HISTORICAL CONTINUATION of the Affairs of the Jews from the Time of *Nehemiah*, where the Old Teſtament ends, to the Time of Jeſus Chriſt our Lord; ſo I have here inſerted a Chapter of ſome of the plaineſt Predictions or Prophecies which are found in the Old Teſtament, that relate to the Perſon, Offices and Glories of the Lord Jeſus Chriſt our Saviour, and are fulfilled in the Goſpel: And it may be called *A* PROPHETICAL CONNECTION *between the* OLD TESTAMENT *and the* NEW.

And becauſe I would not give Offence by introducing ſuch Prophecies as are either much doubted or denied by any Chriſtians; therefore I ſhall ſcarce mention any but what ſome of the Writers of the New Teſtament either directly cite, or to which they have a plain Reference in ſome of their Expreſſions.

1 Q. Since the great Subject of the New Teſtament is our Lord JESUS CHRIST and his Goſpel, Tell me now what are the chief Diſcoveries or

Repreſentations made of Him in the Old Teſtament?

A. Beſides the Types or Emblems of Chriſt and his Goſpel, which are found in the Jewiſh Worſhip, there are alſo ſeveral plain Expreſſions in the Books of the Old Teſtament, which are Predictions or Prophecies concerning Him, long before he came into the World. *See ſome of the Types in* Chap. V. Qu. 116.

2 Q. What is the firſt and earlieſt Prophecy of Chriſt?

A. Gen. iii. 15. Where God ſaid to the firſt Woman, that is, to *Eve*, that *her Seed ſhould bruiſe the Head of the Serpent.*

3 Q. Wherein is this Prophecy fulfilled?

A. Gal. iv. 4. *God ſent forth his Son made of a Woman*, 1 John iii. 8. *The Son of God was manifeſted, that he might deſtroy the Works of the Devil*; that is, he ſhould deſtroy the miſchievous Deſigns and Deeds of the Devil, who lay hid in the Serpent, when he tempted *Adam* and *Eve* to ſin; and this, in the Language of Prophecy, is called *Bruiſing the Serpent's Head.*

4 Q. What is the next plain Prophecy of Chriſt?

A. Gen. xviii. 18. and xxii. 18. Where God tells *Abraham*, that *in him and in his Seed ſhall all the Nations of the Earth be bleſſed.*

5 Q. How does this appear to have a Reference to Chriſt?

A. Gal. iii. 8. *The Scripture preached the Goſple unto* Abraham, *ſaying, In thee ſhall all Nations be bleſſed*, ver. 16. *Now to* Abraham *and his Seed were the Promiſes made: He ſaith, To thy Seed, which is Chriſt*; who was to be derived in a long Courſe of Generations from *Abraham*, and therefore Chriſt may be called *the Son of Abraham*, Matt. i. 1.

6 Q. To

6 Q. To whom was this Promiſe given beſides *Abraham?*

A. It was given to *Iſaac* the Son of *Abraham*, Gen. xxvi. 4. and to *Jacob* his Grandſon, *Gen.* xxviii. 14. *In thee and in thy Seed ſhall all Nations be bleſſed.*

7 Q. Did *Jacob* prophecy concerning Chriſt?

A. Yes, in his dying Speech to his Son *Judah*, Gen. xlix. 10. *The Scepter* (or *Tribe*, as the Word ſignifies) *ſhall not depart from* Judah, *nor a Law-giver from between his Feet, until* Shiloh *come, and till the gathering of the People be unto him.*

8 Q. How can you prove that this Prophecy relates to Chriſt?

A. Shiloh ſignifies, *one that is ſent*, which is the frequent Character of Chriſt, that he was ſent by the Father, *John* x. 36, *&c.* and xvii. 18, 21, 23. (And indeed the Jews themſelves own that it ſignifies the Meſſiah:) Now *Judah* did continue to be a Tribe, and to have ſome Sort of Government amongſt them till Chriſt came: He was about ten or twelve Years old when *Archelaus* was depoſed, and *Judea* reduced to the Form of a Roman Province, and then the Power of Life and Death was taken from them: *See* Chap. XIX. Qu. 36. And when *the People*, that is, the Jews and Gentiles, *were gathered* in great Numbers *unto Chriſt*, then the Tribe of *Judah*, or the Jewiſh Nation, was broken to Pieces and ſcattered, *Jeruſalem* was deſtroyed, and all Appearance of Government among them was loſt; which is an effectual Argument againſt the Jews that their Meſſiah is already come.

9 Q. Who was the next Perſon that propheſied concerning Chriſt?

A. Moſes, in the xviiith Chapter of *Deut.* ver. 15, 18. *The Lord thy God will raiſe up unto thee a*

Prophet from the midſt of thee, of thy Brethren, like unto me, and to him ſhall ye hearken.

10 Q. How does it appear *Moſes* deſigned Jeſus Chriſt in this Prophecy?

A. St. *Stephen* the Martyr cites theſe Words in his Dying-Speech when he was put to Death for the Sake of Chriſt, and applies them to him, *Acts* vii. 37.

11 Q. But were not many Prophets, as *Iſaiah*, *Jeremiah*, *Elijah*, *Eliſha*, and ſeveral others, like unto *Moſes?*

A. None of them, beſides Jeſus Chriſt, came to inſtitute a new Religion, as *Moſes* did; or wrought ſuch numerous and various Miracles to atteſt their Doctrine.

12 Q. Who was the next eminent Prophet that ſpake plainly of Chriſt?

A. David ſpeaks often of him in his Book of *Pſalms* in many remarkable Expreſſions, and deſcribes his Incarnation, his Sufferings, his Exaltation, and his various Offices of Prophet, Prieſt, and King: namely,

1. His coming into the World to preach the Truth of God, and the Doctrine of Righteouſneſs for the Salvation of Men, and the Weakneſs and Inſufficiency of the Jewiſh Sacrifices, *Pſalm* xl. 6, 7, 8. *Sacrifice and Offering thou didſt not deſire*; that is, the Jewiſh Sacrifices were not required as real and effectual Expiations, becauſe they could not take away Sin: *But mine Ears haſt thou opened: Then ſaid I, Lo, I come; in the Volume of the Book it is written of me: I delight to do thy Will, O my God. I have preached Righteouſneſs in the great Congregation, I have declared thy Faithfulneſs, and thy Salvation*, &c. The firſt Part of this Pſalm is expreſsly applied to Chriſt, *Heb.* x. 5, *&c.*

5, &c. and inſtead of the Words, *Mine Ears haſt thou opened*, the Apoſtle expreſſes it, *A body haſt thou prepared me:* And then he goes on to ſhew how Chriſt made himſelf a perfect and effectual Sacrifice, inſtead of all the imperfect Sacrifices under the Law.

2. His being choſen out of the Jewiſh Nation to be the Saviour and the King of *Iſrael*, is foretold under the Emblem of *David*, Pſalm lxxxix. 18, &c. *Then thou ſpakeſt in Viſion to thy Holy One, and ſaidſt, I have laid Help upon one that is mighty: I have exalted one choſen out of the People: —I will make him my Firſt-born, higher than the Kings of the Earth*, &c. Chriſt is called the *Firſt-born of the Creation*, and *King of Kings*, Col. i. 15. Rev. xix. 16.

3. The Children in the Temple ſinging his Triumph when he entered into *Jeruſalem*, is early intimated, *Pſalm* viii. 2. *Out of the Mouth of Babes and Sucklings thou haſt ordained Strength*, or perfected Praiſe; and in *Pſalm* cxviii. 25, 26. you have the very Words of their Song, *Save, now, I beſeech thee*, (which in the Hebrew is *Hoſannah*) *O Lord; bleſſed is He that cometh in the Name of the Lord*; Which is applied to Chriſt, *Matt.* xxi. 9. And as the Scribes and Phariſees raged and had Indignation againſt him on this Account, ſo this very Rage is intimated in the ſame viiith *Pſalm*, ver. 2. *The Babes and Sucklings* cried out, and did *ſtill* or *ſilence the Enemy and the Avenger*, that is, the revengeful Enemy. And this is further hinted in the cxviiith *Pſalm*, ver. 22. where *David* calls Chriſt, *the Stone which the Builders refuſed, and which is become the head Stone of the Corner:* The Teachers and Rulers of the Jews, who ſhould have been the Builders of the Church, rejected

rejected Chriſt, and on this Occaſion he applies theſe Words to himſelf, *Matt.* xxi. 42. and they are applied to him by the Apoſtles *Paul* and *Peter*, Eph. ii. 20. *Jeſus Chriſt himſelf being the chief Corner-ſtone*; and 1 Pet. i. 7. *The Stone which the Builders diſallowed, is made the Head of the Corner.*

4. His Perſecution by Princes and People, is declared in *Pſalm* ii. 1. *Why do the Heathen rage, and the People imagine a vain Thing? The Kings of the Earth ſet themſelves, and the Rulers take Counſel together againſt the Lord, and againſt his Anointed*, that is, againſt his Meſſiah or Chriſt; which was cited and fulfilled, *Acts* iv. 26, 27. when *Herod* and *Pontius Pilate*, and *the People*, both Gentiles and Jews, all roſe up againſt Jeſus of *Nazareth*, and put him to Death.

5. His bitter Reproaches and Sufferings, and the Manner of his Death, is foretold by *David* in the xxiid and lxixth Pſalms. In the Beginning of the xxiid Pſalm, *David*, by way of Emblem, in Prophecy ſpeaks the Words of Chriſt upon the Croſs, *My God, my God, why haſt thou forſaken me?* ver. 16, 18. *They pierced my Hands and my Feet: They parted my Garments among them, and caſt Lots upon my Veſture:* And that *he was brought down to the Duſt of Death*, ver. 15. All theſe Things were fulfilled when they nailed his Hands and Feet to a Croſs, when they caſt Lots for his Garments, and ſlew him, *Matt.* xxvii. 35, 46. *John* xix. 23, 24.

His Reproaches and his cruel Treatment are deſcribed farther, *Pſalm* lxix. 20, 21. *Reproach hath broken my Heart; I am full of Heavineſs: They gave me alſo Gall for my Meat, in my Thirſt they gave me Vinegar to drink*, Matt. xxvii. 48.

6. His Reſurrection from the Dead, *Pſalm* xvi. 10. *For thou wilt not leave my Soul in Hell*, that is,

in

in the State of the Dead, *neither wilt thou ſuffer thine Holy One to ſee Corruption*, that is, to lie long enough in the Grave to be ſubject to Rottenneſs: *Thou wilt ſhew me the Path of Life.* Now this was evidently fulfilled in Chriſt at his riſing from the Dead to Life again before he had lain three complete Days, *Acts* ii. 31. and xiii. 33—38. 1 *Cor.* xv. 4.

7. His Aſcenſion to Heaven attended with Angels, his Triumph over the Devils, his receiving Gifts from the Father, and his Diſtribution of them to Men, are foretold in *Pſalm* lxviii. 17, 18. *The Chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them. Thou haſt aſcended on high, thou haſt led Captivity captive, thou haſt received Gifts for Men: yea, for the Rebellious alſo, that the Lord God might dwell among them.* Which Words are applied to our Saviour being aſcended to Heaven, and having led the Devils captive, and beſtowed Gifts on Men, namely, Prophets, Apoſtles, *&c.* for the Miniſtry of the Goſpel, that God might dwell among Men, who before were rebellious againſt him, *Eph.* iv. 8. *See alſo* Col. ii. 15. *He ſpoiled Principalities and Powers, and triumphed over them.*

8. His Exaltation to the Kingdom at God's right Hand, and to the Prieſthood of Interceſſion, is deſcribed particularly, *Pſalm* cx. 1, 4. *The Lord ſaid unto my Lord, Sit thou at my right Hand till I make thy Enemies thy Footſtool:* And, *Thou art a Prieſt for ever after the Order of* Melchiſedek; which Expreſſions are applied to Chriſt, *Matt.* xxii. 42, 44. *Acts* ii. 23, *&c. Heb.* v. 6. and ch. vii. 2, 3, 17. where Chriſt is exalted to be *a King and a Prieſt* as *Melchiſedek* was, and that too, a Prieſt of conſtant Interceſſion or Pleading with God

God for Men, and bleſſing them, as *Melchiſedek* bleſſed *Abraham*.

9. The Character of this King is deſcribed in ſeveral *Pſalms*; as in *Pſalm* xlv. 6, 7. *Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a right Scepter: Thou loveſt Righteouſneſs, and hateſt Wickedneſs: Therefore God, thy God, hath anointed thee with the Oil of Gladneſs above thy Fellows:* Which is a plain Deſcription of Jeſus Chriſt, *Heb.* i. 8, 9. whom God *anointed with the Holy Ghoſt and with Power*, Acts x. 38. and who *had the Holy Spirit without Meaſure*, John iii. 34. And yet further, in *Pſalm* lxxii. is a large Character of Chriſt under the Emblem of *Solomon:* And *Pſalm* lxxxix. deſcribes Chriſt under the Character of *David* himſelf.

10. In the ſecond *Pſalm*, his Reſurrection and Exaltation are deſcribed under the diſtinct and peculiar Character of the Son of God: *ver.* 6, 7. I *have ſet my King upon my holy Hill of* Sion: and, *I will declare the Decree, Thou art my Son, this Day have I begotten thee:* Which is cited to prove the Reſurrection and Advancement of Chriſt to the Throne by the Power of the Father, and as the Image of the Father. He was firſt the King of *Zion* or *Iſrael*, as God is King of his Church, *Acts* xiii. 33. *Heb.* v. 5. and he is now alſo Lord of the Heathen, and King of all Nations, as God is King or Ruler of all the World. The 8th Verſe particularly declares the Submiſſion of the Heathens to Chriſt, after he begun his Work of Interceſſion in Heaven: *Aſk of me, and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion.* The next Words alſo, namely, *Thou ſhalt break them with a Rod of Iron, and daſh them in Pieces like a Potter's*

Potter's Veſſel, are applied to Chriſt, *Rev.* ii. 27. and foretel his Power, and Vengeance againſt his Enemies.

Note 1, In ſome of theſe Pſalms we ſhould not have known Chriſt or the Meſſiah was intended, if Chriſt himſelf or the Apoſtles had not cited them for this Purpoſe; yet ſome of them are ſo evident, that the ancient Jews applied them to the Meſſiah; and we cannot but apply them to him, becauſe they could not be applied to *David*, or to any other Perſon.

Note 2, There might be alſo many other Texts cited out of the Book of Pſalms, which are interpreted concerning Jeſus Chriſt in the New Teſtament, which we ſhould not otherwiſe have known to belong to him; as *Pſalm* xcvii. 7. *Worſhip him all ye Gods*; which is applied to him in *Heb.* i. 6. *Let all the Angels of God worſhip him*, who in Scripture are ſometimes called *Gods*. So *Pſalm* cii. 25—27. are applied in the ſame Chapter to Chriſt, and ſhew us that the World was created by him; *Thou, Lord, in the Beginning haſt laid the Foundations of the Earth, and the Heavens are the Work of thy Hands*, &c. In both which Texts, as well as in ſeveral others, the very ſame Names, Characters, and Actions, which are attributed to JEHOVAH, the God of the Jews, the only true God, in the Old Teſtament, are applied to JESUS CHRIST in the New: Which plainly advances his Character ſo high, as to aſſure us, that he is *one with the Father*; that he is *God manifeſted in the Fleſh*; *whoſe Name is* EMMANUEL, or *God with us*; as we ſhall learn immediately from *Iſaiah* the Prophet.

13 Q. We have heard various and expreſs Prophecies which *David* gave concerning the Meſſiah; and did not *Solomon* alſo prophecy of Chriſt?

A. Many Chriſtians, in elder and later Times, have ſuppoſed that the eighth Chapter of *Solomon*'s *Proverbs* ſpeaks of Chriſt in his divine Nature, under the Character of *Wiſdom*.

Note,

Note, Some of the ancient Fathers ſuppoſe *Wiſdom*, in this Chapter, to denote JESUS CHRIST; ſome think it means the HOLY SPIRIT: But other Writers queſtion whether there be any ſuch full and ſufficient Proof of either of theſe Opinions in the New Teſtament, as to write them down with Aſſurance. *Athanaſius* ſometimes explains it of Chriſt's human Nature. And on theſe Accounts Dr. *Patrick* himſelf doubts, whether this be a Prophecy of Chriſt, or no; or whether it only relates to divine and human Wiſdom.

14 Q. But did not *Solomon* write *the Song of Songs*; and is not Chriſt there foretold as the Bridegroom and Huſband of the Church?

A. The Metaphors and Similitudes of the ſame Kind which are uſed in the xlvth *Pſalm*, and in ſome of the *Epiſtles*, and the Book of the *Revelations*, have generally perſuaded our Chriſtian Expoſitors to apply this Song to the ſpiritual Characters and Tranſactions of Chriſt and his Church: But the Expreſſions are ſo much borrowed from the Affairs of a human Love, that they hardly afford ſuch ſufficient Argument for the Proof of the Meſſiah as more evident and direct Prophecies, which is my preſent chief Buſineſs; nor indeed do I know that the New Teſtament cites any of *Solomon*'s Writings as Prophecies of Chriſt.

15 Q. Which is the next of the Prophets which ſpeak of Chriſt, as they ſtand in Order in our Bible?

A. Iſaiah, who was called the *Evangelical* or Goſpel Prophet, becauſe he foretels the greateſt Variety of Events that relate to him: namely,

1. That he ſhall be born of a Virgin, *Iſa.* vii. 14. *A Virgin ſhall conceive and bear a Son, and ſhall call his Name* EMMANUEL; which was explained and accompliſhed when the Virgin *Mary* brought forth her Son Jeſus, *Matt.* i. 20—23. The Name *Emmanuel* ſignifies, *God with us.*

2. That

2. That he ſhall be of the Family of *Jeſſe* or *David*, who ſhall be King of *Iſrael*; that his Name ſhall be *The mighty God*, and his Kingdom ſhall ſtand for ever, *Iſa.* xi. 10. *In that Day there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People; to it ſhall the Gentiles ſeek,* Iſa. ix. 6, 7. *Unto us a Child is born; unto us a Son is given; the Government ſhall be upon his Shoulders, and his Name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of Peace. Of the Increaſe of his Government and Peace there ſhall be no End: Upon the Throne of David, and upon his Kingdom, to order it and to eſtabliſh it with Judgment and Juſtice, from henceforth even for ever.*

3. And yet that he ſhould be rejected by many of the Jews, and ſhould be received by the Gentiles, *Iſa.* viii. 14. *He ſhall be for a Sanctuary*; that is, a Refuge for Mankind: *But for a Stone of Stumbling, and Rock of Offence to both the Houſes of Iſrael*; that is both to *Judah* and *Benjamin*, who made up the Jewiſh Nation; or to the two Kingdoms both of *Judah* and *Iſrael*, as they were diſtinguiſhed in former Times. Now this Text is applied to Chriſt, *Rom.* ix. 33. 1 *Pet.* ii. 8. His Rejection by the Jews is foretold alſo in *Iſa.* liii. 1, 2, 3. *Who hath believed*, &c. But that the Gentiles ſhall receive him for a Saviour and a King, *Iſaiah* foretels in many Places; as Chap. xlix. 6, 7. *He ſhall be a Light to the Gentiles, and Salvation to the Ends of the Earth. To him whom Man deſpiſeth, to him whom the Nation abhorreth*, that is, the Nation of the Jews, *Kings ſhall look and ariſe; Princes alſo ſhall worſhip.* Which muſt refer to the Kings of the Heathens, for the Jews had then no Kings who worſhipped him. *Iſa.* xlii. 1, 6. *Behold my Servant, whom I have choſen, mine Elect,*

Elect, in whom my Soul delighteth; I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles. The ſame is repeated in ſeveral other Chapters, *Iſa.* liii. 10. and lv. 4, 5. And ſpeaking of the Jews who rejected Chriſt, he ſaith in Chapter xlv. 15. *Ye ſhall leave your Name for a Curſe to my Choſen, for the Lord God ſhall ſlay thee, and ſhall call his Servants by another Name.* The Name of a Jew is become like a Word of Reproach or Curſe among the Chriſtians, who now are *the Servants of God.*

4. That he ſhall be full of the Spirit of God, of Wiſdom, and Knowledge, and Piety, Juſtice and Goodneſs: *Iſa.* xi. 1, 2. *And there ſhall come forth a Rod out of the Stem of Jeſſe, and a Branch ſhall grow out of his Roots; and the Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdom and Underſtanding, and the Spirit of Counſel and Might, the Spirit of Knowledge, and of the Fear of the Lord.* This is fulfilled in *John* iii. 34. *He whom God hath ſent, ſpeaketh the Word of God; for God giveth not the Spirit unto him by Meaſure.* Col. iii. 3. *In him are hid all the Treaſures of Wiſdom and Knowledge.* John i. 32. *The Spirit abode upon him.*

5. His Commiſſion for the Miniſtry, or Preaching the Goſpel, is alſo deſcribed by this Prophet; that he ſhould pronounce Terror to the Wicked, and Peace to the Meek and Humble and Penitent: *Iſa.* xi. 4. *He ſhall ſmite the Earth with the Rod of his Mouth, with the Breath of his Lips he ſhall ſlay the Wicked.* Iſa. lxi. 1--3. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good Tidings unto the Meek, he hath ſent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the Opening of the Priſon to them that are bound; to proclaim the acceptable Year of the Lord, and the Day*

Day of Vengeance of our God; *to comfort all that mourn*, &c. Which was evidently fulfilled in Jeſus Chriſt, when he publiſhed Pardon of Sin, and everlaſting Life to thoſe that repent and believe in him; and pronounced the Puniſhments of Hell upon the Impenitent; and our Saviour particularly applies this Prophecy to himſelf, *Luke* iv. 18—21.

6. That he ſhall work Miracles of healing when he comes to be a Saviour, *Iſa.* xxxv. 4. *Behold your God will come and ſave you: Then the Eyes of the Blind ſhall be opened, and the Ears of the Deaf ſhall be unſtopped; Then ſhall the lame Man leap as an Hart, and the Tongue of the Dumb ſhall ſing:* Which was fulfilled when our Saviour wrought theſe Miracles, not only on other Occaſions, but more eminently in the Sight of the Diſciples of *John* the Baptiſt, who came to learn whether he were the Chriſt or no, *Matt.* xi. 2—6. And our Saviour proves it by his Miracles before their Eyes.

7. That he ſhould have a Forerunner to prepare his Way in the Wilderneſs: *Iſa.* xl. 3. *The Voice of him that crieth in the Wilderneſs, Prepare ye the Way of the Lord*; *make ſtraight in the Deſart a High-way for our God: And the Glory of the Lord ſhall be revealed, and all Fleſh ſhall ſee it together:* that is, The Glory of the Lord ſhall be made viſible to fleſhly Eyes by dwelling bodily, or in the Body of Jeſus Chriſt, when God ſhall *manifeſt himſelf in the Fleſh*, 1 Tim. iii. 13. And *John* the Baptiſt was his Forerunner in the Wilderneſs of *Judah*, Matt. iii. 1, 2, 3.

8. The Sufferings of Chriſt alſo, and his Meekneſs and Patience under the Contempt, Reproaches, and Perſecution he met with at his Death; as an Atonement for Sin; his being numbered among vile Sinners; his Burial with the Rich; his Re-

ſurrection, Exaltation, and Interceſſion; are all ſpoken of in that admirable Chapter, *Iſa.* liiid. which I deſire my Readers to peruſe in this Place; for the whole of it is expreſſed in Language ſo exceeding plain, that it ſeems ſufficient to convince any honeſt Infidel or Heathen; and it did actually convince that wild and atheiſtical Nobleman the Earl of *Rocheſter*, in the laſt Age, of the Truth of the Goſpel, when he compared theſe Words of the Prophecy of *Iſaiah* with the xxvith, and following Chapters of the Goſpel of St. Matthew; and he became a Chriſtian Penitent.

16 Q. Did *Jeremiah* prophecy concerning Chriſt?

A. Yes, in a few Places of his Prophecy. *Jer.* ii. 35, 36. *Behold the Days come, ſaith the Lord, that I will raiſe unto* David *a righteous Branch; and a King ſhall reign and proſper, and execute Judgment and Juſtice in the Earth. In his Days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his Name whereby he ſhall be called,* THE LORD OUR RIGHTEOUSNESS. Which is repeated *Jer.* xxxiii. 14, 15.

There are alſo ſome other Prophecies relating to Chriſt and his Goſpel in *Jer.* xxxi. ſome of which are cited in the New Teſtament.

17 Q. Did *Ezekiel* foretel any Thing concerning Chriſt?

A. Yes, under the Character of *David*, the Servant of God, who was both a Shepherd and a King: *Ezek.* xxxiv. 23, 24. *And I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant David: And I the Lord will be their God, and my Servant David a Prince among them; and I will make with them a Covenant of Peace,* Ezek. xxxvii. 21. *I will take the Children of Iſrael from among the Heathen, whither they be gone, I will gather them on every Side, and bring them into their own*

own Land; *and I will make them one Nation in the Land upon the Mountains of Iſrael, and one King ſhall be King to them all*, ver. 24. Now Chriſt Jeſus was this great Shepherd of the People, *John* x. 1—16. and King of Iſrael, *John* i. 49. and xix. 19, 21.

18 Q. What were the Prophecies of *Daniel* concerning Chriſt?

A. Daniel deſcribes him, as the *Son of Man who came with the Clouds of Heaven*; *and there was given him Dominion, and Glory, and a Kingdom, that all People and Nations ſhould ſerve him*; *and his Dominion is an everlaſting Dominion*, Dan. vii. 13, 14. Now our bleſſed Saviour is continually called *the Son of Man* in the Hiſtory of the Goſpel; and is ſaid to *come in the Clouds of Heaven*. Matt. xxiv. 30. and xxvi. 64. and univerſal Dominion is given him, *Matt.* xxviii. 18.

There is alſo another very remarkable Account of Jeſus Chriſt, or the Meſſiah, given to *Daniel* by the Angel *Gabriel*, Dan. ix. 24, *&c.* that before the full End of *ſeventy Weeks*, that is ſeventy times ſeven Days, which, in prophetical Language, are four hundred and ninety Years, after the Commiſſion to *Nehemiah* to reſtore *Jeruſalem*, and the Church of the Jews; the *Meſſiah ſhall be cut off, but not for himſelf*: That this Term of Years is appointed to *finiſh Tranſgreſſion, to make an End of Sin, to make Reconciliation for Iniquity, to bring in everlaſting Righteouſneſs, to ſeal up the Viſion and Prophecy, and anoint the moſt Holy*. And after this, *The People of the Prince that ſhall come*, that is, the *Romans*, and *ſhall deſtroy the City and the Sanctuary*. All which were fulfilled in their proper Seaſons, by the Death of Chriſt, his Atonement for Sin, and the Deſtruction of *Jeruſalem* and the Temple ſome Time after.

19 Q. What

19 Q. What is the next remarkable Prophecy concerning Chriſt in the Books of Scripture?

A. Micah tells us the Place where Chriſt ſhould be born, *Mic.* v. 2. *Thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be Ruler in* Iſrael, *whoſe Goings forth have been from of old, from everlaſting.* Which Prophecy is plainly fulfilled, *Matt.* ii. 1—6. and *Luke* ii. 4, 5. when *Mary* the Mother of Chriſt went up to *Bethlehem* to be taxed there, being of the Family of *David*, together with *Joſeph* her Huſband, of the ſame Family, and there ſhe brought forth her Son Jeſus.

20 Q. What did *Haggai* foretel concerning Chriſt?

A. Hag. ii. 6—9. *For thus ſaith the Lord of Hoſts, Yet once it is a little while and I will ſhake the Heavens and the Earth, and the Sea, and the dry Land: And I will ſhake all Nations; and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts: And the Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts.* Which is naturally explained thus; "He who was *the Deſire of all Nations*, or who ſhould be deſired as a Saviour by the Jews and Gentiles, *ſhould come* (as *Malachi* expreſſes it) *into his Temple*, Mal. iii. 1. And by this Means, even by his own Preſence, ſhould make the latter Temple, which was built after the Captivity, more glorious than that of *Solomon*'s; though its Riches and Magnificence, in all outward Reſpects, were far inferior to *Solomon*'s: This is the only reaſonable Conſtruction can be put upon thoſe Words.

21 Q. Does *Zechariah* tell us any Thing concerning Chriſt?

A. Though his Prophecy be generally pretty obſcure, yet in ſeveral Places he ſpeaks thoſe Things

Things which plainly relate to the Meſſiah; ſome whereof are cited and applied to Chriſt in the New Teſtament, and ſeveral of them were attributed to the Meſſiah by the ancient Jews. *See the Texts that follow.*

He tells us in Chap. vi. ver. 12. *Thus ſpeaketh the Lord of Hoſts, ſaying, Behold the Man whoſe Name is the Branch, he ſhall build the Temple of the Lord, he ſhall bear the Glory, and ſhall ſit and rule upon his Throne, and he ſhall be a Prieſt upon his Throne, and the Counſel of Peace ſhall be between them both: And they that are afar off, ſhall come and build in the Temple of the Lord.* Wherein the Prophet informs us, "that this Perſon, whom foregoing Prophets have called *The Branch out of the Root of Jeſſe*, ſhall build up the Church of God in the World, ſhall be both a Prieſt and a King with Counſels of Peace; and the Heathens that are afar off ſhall come and aſſiſt this Work of building up the Church."

This ſame Prophet declares alſo that Chriſt ſhould come to *Jeruſalem* as the *King of Zion, meek and bringing Salvation, riding upon a Colt the Fole of an Aſs*, Zech. ix. 10. Which was fulfilled, *Matt.* xxi. 5. and *John* xii. 15.

22 Q. Does this Prophet ſay any Thing concerning the Remiſſion of Sins to be obtained thro' Jeſus Chriſt?

A. Yes, there is a remarkable Prophecy in *Zech.* xiii. 1. which muſt be referred to this Subject. *In that Day there ſhall be a Fountain opened to the Houſe of David, and the Inhabitants of Jeruſalem, for Sin and for Uncleanneſs*; that is, by the Death of Chriſt, and his Blood making Atonement for Sin. And *ver.* 7. his Sufferings are deſcribed, which ſhould be inflicted on him, when God himſelf ſhould *bruiſe him, and make his Soul an Of-*

fering for Sin, as *Iſaiah* expreſſes it; and that his Diſciples for a Seaſon ſhould forſake him. Zech. xiii. 7. *Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow, ſaith the Lord of Hoſts. Smite the Shepherd, and the Sheep ſhall be ſcattered.* Which was fulfilled *Matth.* xxvi. 56.

And beſides all this, his Sufferings from the Hands of Men are alſo deſcribed, namely, that he ſhould be *ſold for thirty Pieces of Silver*, which ſhould be *given to the Potter*, Zech. xi. 12, 13. which the Prophet ſpeaks as perſonating the Meſſiah, as *David* had often done before: and it was fulfilled *Matt.* xxvii. 9, 10. The Prophet foretels alſo the Manner of his Death, namely, that he ſhould *be pierced*; and intimates the Converſion of ſome of thoſe Jews who crucified him, *Zech.* xii. 10. *I will pour out on the Houſe of David, and the Inhabitants of Jeruſalem, the Spirit of Grace and Supplication; and they ſhall look on me* (or him) *whom they have pierced, and mourn for him:* Fulfilled in *John* xix. 34, 36. when his Side was pierced with a Spear, and his Hands and Feet with Nails; and *Acts* i. 23, 36, 37, 41. when his Crucifiers were converted; whereof a fuller and more glorious Accompliſhment is expected in the latter Days among the Jewiſh Nation, who have been *piercing* him with Reproaches almoſt ever ſince.

23 Q. And what does *Malachi* the laſt of the Prophets ſpeak concerning Chriſt?

A. His Prophecy is expreſſed in pretty plain Language: Chap. iii. 1. *Behold I will ſend my Meſſenger*, (namely, *John* the Baptiſt) *and he ſhall prepare the Way before me*, Matt. xi. 10. *And the Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom you de-*

light

light in. And he ſhall ſit as a refiner and Purifier of Silver; and he ſhall purify the Sons of Levi, that they may offer to the Lord an Offering in Righteouſneſs. Now this was accompliſhed when Chriſt came into the Temple, and when he reformed the evil Practices of the Prieſts and People.

24 Q. You have given us a large Account of what the Jewiſh Prophets have foretold; but were there no others beſides the Jews which propheſied concerning Chriſt?

A. Yes, there are two very remarkable Perſons who were not Jews, whoſe Expreſſions have a Reference to our bleſſed Saviour; and theſe were *Balaam* and *Job*.

25 Q. What did *Balaam* ſay concerning Chriſt?

A. There ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the Corners of Moab, and deſtroy all the Children of Seth; Seir and Edom ſhall be a Poſſeſſion; and out of Jacob ſhall come he who ſhall have Dominion, Numb. xxiv. 17, *&c.*

26 Q. What Reaſon is given to prove that this refers to Chriſt?

A. Chriſt is called *the Morning Star*, Rev. xxii. 16. He was of the Family of *Jacob* or *Iſrael:* He ſhall ſmite and deſtroy the Enemies of the Church, and have the Heathens for a Poſſeſſion, and *his Dominion is everlaſting*, Pſalm ii. 6—9.

27 Q. What is the remarkable Prophecy which *Job* ſpake concerning Chriſt?

A. Job xix. 25, 26. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth: And though after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God.*

28 Q. When is this Prophecy to be fulfilled?

A. When Chriſt the Redeemer, who lives in

Heaven ſhall come to raiſe the Dead, and to judge the World, *he ſhall ſtand at laſt upon the Earth*, after his Enemies are conquered; and the Children of God in their new raiſed Bodies ſhall ſee God; that is, ſhall ſee Jeſus Chriſt the Redeemer, who is *Emmanuel*, or God with us; and who is deſcribed as *God manifeſt in the Fleſh*, 1 Theſſ. iv. 16, 17. 1 Cor. xv. 24—26. 1 Tim. iii. 16.

29 Q. What great and evident Truths may be inferred from this long Rank of Prophecies concerning Jeſus Chriſt our Saviour?

A. We learn, that from the Beginning of the World, ever ſince the Sin and Fall of *Adam*, throughout the ſeveral Ages of Mankind, there hath been a continual Succeſſion of Prophecies given from God, who foreknows all Things, concerning ſome great and glorious Deliverer and Saviour, who ſhould be manifeſted to the World in Time; and that he ſhould appear as the King of *Iſrael*, and for the Salvation both of Jews and Gentiles: And accordingly he has been expected by thoſe good Men in the ſeveral Ages who were beſt acquainted with the Scriptures, and particularly in that Age wherein Jeſus Chriſt appeared. *See* Luke i. 69, 70. and xxiv. 27. Acts iii. 18—24.

30 Q. But does this determine Jeſus the Son of *Mary*, to be this glorious Perſon, this expected Saviour?

A. Since all the Characters which ſo many Prophets, in ſo many different Ages, have given concerning the Meſſiah or Chriſt the Saviour, do really agree and meet together in Jeſus, and in none beſides; they leave us no Room to doubt whether this Jeſus of *Nazareth*, the Son of *Mary*, be the Chriſt or no.

THE

THE

HISTORY

OF THE

NEW TESTAMENT,

ABRIDGED IN WAY OF

QUESTION AND ANSWER.

THE INTRODUCTION.

HAVING finiſhed the Hiſtory of the OLD TESTAMENT, and related in ſhort the Affairs of the Jews, ſo far as we find them recorded elſewhere, we proceed now to the Hiſtory of the NEW: The chief Subjects of it are our LORD JESUS CHRIST, the Saviour of Mankind; *John* the Baptiſt, who was the Forerunner; and the *Apoſtles*, who were his Followers.

The Hiſtory of *John* the Baptiſt is but ſhort; it contains a brief Narrative of his Birth, his Miniſtry, and his Death.

The Hiſtory of Chriſt our Saviour is much larger, and it may be divided into three diſtinct Parts, namely, The Account of his *Birth and Childhood*; the Account of his *public Life and Miniſtry*;

niſtry; and the Account of his *Death*, *Reſurrection and Aſcenſion.*

The Hiſtory of the *Apoſtles*, after our Saviour's Aſcenſion, begins with an Account of the *twelve Apoſtles*, in general, but chiefly of St. *Peter* and St. *John*; and proceeds more largely to a particular Account of the Travels, Labours, and Sufferings of St. *Paul:* And this concludes the SCRIPTURE-HISTORY, except what is contained in the Viſions of St. *John*, in the *Revelation.*

The Writers of this Hiſtory are St. *Matthew* and St. *John* the Apoſtles; St. *Mark* the Companion of St. *Peter*, and St. *Luke* the Companion of St. *Paul.* It is contained chiefly in the *four Goſpels*, written by thoſe Evangeliſts whoſe Names they bear; and in *the Acts of the Apoſtles*, of which *Luke* was the Writer; though ſome further Hints and Memoirs may be collected from ſome Parts of the *Epiſtles.*

CHAP. XXI.

Of JOHN *the Baptiſt.*

1 Q. AS the Old Teſtament begins with the *Creation* of the World, ſo the firſt Queſtion here is, Who was the *Saviour* of the World?

A. JESUS CHRIST, the Son of God, who was ſent down to dwell among Men, in order to become their Saviour, *Matt.* i. 21. 1 *Tim.* i. 15. *John* iii. 17. 1 *John* iv. 14. *Matt.* xvi. 16.

2 Q. What Notice was ever given of his Coming?

A. God himſelf, and his Prophets, throughout all Ages, have foretold his coming as ſome great Deliverer,

Deliverer, as the *Meſſiah*, or Anointed of God, *Luke* i. 70. *Acts* iii. 18.

3 Q. Were there any plain Marks or Characters given him whereby he might be known?

A. Yes, many Characters of him are found in the Books of the Old Teſtament, as the foregoing Chapter declares; and he has anſwered them all, both in his Life, his Doctrine, his Death, and his Reſurrection.

4 Q. Was ſuch a Meſſiah expected by the Jews, to whom the Books of the Old Teſtament were given?

A. He was long expected by them, and particularly in that Age wherein he came: and that both by the Jews and the Samaritans, *John* i. 45. *Luke* viii. 15. *John* iv. 25, 29.

Note, It is worth our Obſervation, that not only the Jews and Samaritans, but the Heathens alſo, about this Time, expected ſome great King or glorious Perſon to be born.

Virgil, the Roman Poet, who lived in the Time of *Auguſtus Cæſar*, in his fourth Eclogue, is ſuppoſed to deſcribe the Bleſſings of the Government and Age of ſome great Perſon, who was or ſhould be born about this Time: And he doth it in Language very agreeable to the Jewiſh Prophet's Deſcription of the Meſſiah, and his Kingdom. Some ſuppoſe that he borrowed this Senſe from ſome ancient Books of the Propheteſſes, who were called *Sybils*: But it is evident that thoſe Writings of the Sybils which are delivered down to us, have ſo many Signs of Forgery, that we can give no great Credit to them.

Suetonius, a Roman Writer, tells us, in the Life of *Auguſtus Cæſar*, that there was one *Julius Marathus*, declared, "that Nature was about to bring "forth a King for the People of *Rome*." He ſays alſo, in the Life of *Veſpaſian*, "that there had pre-"vailed over all the eaſtern Part of the World, a

" conſtant Opinion, that about that Time there " ſhould come out of *Judea* thoſe who ſhould obtain " the Empire of the World." *Tacitus*, another of their Hiſtorians, ſaith the ſame Thing; and " that it was contained in *the ancient Books of the* " *Jewiſh Prieſts*; ſo that both Jews and Gentiles " expected now ſome glorious Perſon to ariſe in " the World."

5 Q. Who was the Forerunner, or the Meſſenger ſent to declare that he was juſt at Hand?

A. *John* the Baptiſt, the Son of *Zecharias* and *Eliſabeth*, Luke i. 5, 67. Mark i. 2.

6 Q. What was *Zecharias?*

A. A good Man, and a Prieſt, who lived without a Child till his Wife and he were both grown old, *Luke* i. 6, 7.

7 Q. What was there remarkable in the Birth of *John?*

A. The Angel *Gabriel* appeared to *Zecharias* while he was offering Incenſe in the Temple, and the People were praying without, and told him that he ſhould have a Son, and ſhould call his Name *John*, Luke i. 9, *&c.*

8 Q. What Sign did the Angel give of the Truth of his Meſſage?

A. That *Zecharias* ſhould be dumb, and not able to ſpeak till *John* was born, *ver.* 20.

9 Q. What Honour was done to *Eliſabeth* while ſhe was with Child of her Son?

A. The Virgin *Mary*, the Mother of Jeſus, made a Viſit to her, and they both rejoiced and praiſed God together in a divine Rapture, *Luke* i. 39—55.

10 Q. When was *Zecharias* releaſed from his Dumbneſs, and had his Voice reſtored to him?

A. When his Wife brought forth a Son, and they were going to circumciſe the Child, he wrote his

his Name *John* on a Table, and then his Tongue was looſed, and he ſpake the Praiſes of God, *ver.* 59—64.

11 Q. Where was *John* brought up?

A. In the deſart Country, or Wilderneſs of *Judea*, and there alſo he began his public Miniſtry, when he was about thirty Years of Age, *ver.* 80. and *Luke* iii. 2.

12 Q. What was his chief Commiſſion from God?

A. He was ſent to preach the Doctrine of Repentance, and Forgiveneſs of Sins; to baptize or waſh with Water thoſe who profeſſed their Repentance, and to direct the People to Chriſt as the Saviour, *Mark* i. 4, 5. *John* i. 26, 31.

13 Q. What further Inſtructions did he give to the People?

A. He bid them not truſt in their being the Children of *Abraham*; he taught them Leſſons of Love and Liberality; to give Food and Clothing to thoſe who wanted: and he gave ſpecial Directions to the Phariſees and Sadducees, to the Publicans, and the Soldiers, who came to be baptized, *Matt.* iii. 7, 8. *Luke* iii. 7—14.

14 Q. What Directions did he give to the Phariſees and Sadducees?

A. He bid them *bring forth Fruits* in their Lives, to make their Repentance appear, as well as profeſs it with their Lips, *Matt.* iii. 7, 8.

15 Q. What Advice did he give the Publicans or Tax-Gatherers?

A. To exact or demand no more Money of the People than what was appointed, *Luke* iii. 13.

16 Q. And what was his Counſel to the Soldiers?

A. To do Violence or Injury to none, to accuſe

no Perſon falſely, and to be content with their Pay, *Luke* iii. 14.

17 Q. What did he ſay concerning himſelf?

A. That he was not the Chriſt, nor the very Prophet *Elias* riſen from the Dead; but that he was only come *as a Voice in the Wilderneſs, to prepare the Way of the Lord*, according to the Prophecy of *Iſaiah*, John i. 20—23. *Iſa.* xl. 3.

18 Q. But does not Jeſus Chriſt himſelf ſay, that *John* was *Elias*, or *Elijah?*

A. Yes; becauſe he came in the Spirit and Power of *Elias*, to prepare the Way for Chriſt, according to the Senſe of the Prophet *Malachi*, Mal. iv. 5. Luke i. 17. Matt. xvii. 12, 13.

19 Q. Wherein did he imitate or look like *Elias*, or *Elijah?*

A. That he wore a Garment of Hair; that he lived an auſtere Life, like *Elijah*, in the Wilderneſs; that he came to begin a Reformation among the Jews, as *Elias* did, when they were greatly corrupted; and he reproved *Herod*, as *Elias* reproved *Ahab*, Mark i. 6. and ix. 13. Matt. xiv. 3.

20 Q. What did he ſay concerning Jeſus Chriſt?

A. He declared that though Jeſus came *after* him, yet he was not worthy to bear his Shoes; that he only baptized with Water, but Jeſus would baptize *with the Holy Ghoſt and with Fire*; and he pointed him out in the Midſt of the People; *This is the Lamb of God, that taketh away the Sins of the World*, John i. 29—34. Matt. iii. 11.

21 Q. How did he come to know Jeſus Chriſt?

A. He had ſome Notice given him privately from God, and he had a further public Sign from Heaven to confirm his Knowledge of him.

22 Q. What was that public Sign?

A. When Jeſus was baptized by *John* at the River

River *Jordan*, *the Holy Ghoſt came down like a Dove*, *and reſted upon him*, as God had foretold him, *Matt.* iii. 16, 17. and *John* i. 31—33.

23 Q. Did the Diſciples of *John* immediately leave him, and follow Jeſus?

A. No; for Jeſus had not then begun his public Miniſtry.

24 Q. How did *John* further recommend Jeſus Chriſt to his Diſciples?

A. Some Time after he ſent them to ſee the Miracles that Jeſus wrought, that they might be convinced that he was the Meſſiah, *Matt.* xi. 6.

25 Q. What became of *John* the Baptiſt?

A. He was caſt into Priſon by *Herod*, becauſe he reproved him for taking *Herodias*, his Brother Philip's Wife, *Matt.* xiv. 3, 4.

26 Q. Did not *Herod* hear *John* preach ſometimes, and reformed ſome of his evil Practices upon it?

A. Yes, he did; and yet he was perſuaded to put him to Death at laſt, to ſatisfy the Malice and Revenge of this wicked Woman, *Mark* vi. 20—29.

27 Q. How came this to paſs?

A. Upon *Herod*'s Birth-day, the Daughter of *Herodias* pleaſed the King ſo well with her Dancing, that he promiſed to give her whatever ſhe aſked; and her Mother bid her aſk for *John* the Baptiſt's Head in a Diſh, *Matt.* xiv. 6—8.

28 Q. And did *Herod* then comply with this bloody Requeſt?

A. Yes, for he had ſworn to it before a great deal of Company; and rather than break his raſh and ſinful Oath, he would kill a Prophet of God, *Matt.* xiv. 9—11.

29 Q. What became of the Body of *John* the Baptiſt?

A. His Diſciples took it up and buried it, *v.* 12.

30 Q. Whither did his Diſciples go afterward?

A. They went and told Jeſus what had befallen their Maſter, and probably they became the Diſciples of Jeſus, *ver.* 12.

CHAP. XXII.

Of the Birth and Childhood of Jesus Christ.

1 Q. WHO was Jesus Christ?

A. The Son of God, who came into this World to be the Saviour of Men, 1 *John* iv. 14. *John* iii. 17.

2 Q. What does the Name *Jeſus Chriſt* ſignify?

A. Jesus (which is his proper Name) ſignifies a *Saviour*; and Christ, is the ſame in Greek that *Meſſiah* is in Hebrew, which ſignifies his being *anointed*, or appointed to that Office, *Matt.* i. 21. *John* i. 41. *Pſalm* ii. 2.

3 Q. Where did he dwell before he came into this World?

A. He dwelt with God his Father in a very glorious State before this World was made, *John* xvii. 5. and chap. i. 1, 2, 14.

4 Q. In what Manner did he come into this World?

A. He laid aſide his Glory, he took a Body of Fleſh and Blood, which God had prepared for him, and was born of *Mary*, who was a Virgin, according to the Prophecy of *Iſaiah*, Phil. ii. 7. Heb. ii. 14. and x. 5. Matt. i. 20, 23. Iſa. vii. 14.

5 Q. Who was this *Mary*, the Mother of Jeſus Chriſt?

A. She

A. She was a poor young Woman of the Family of *David*, who was eſpouſed to, or had conſented to marry *Joſeph*, a Carpenter, who was alſo of the Houſe of *David*, that Royal Family being then fallen into Decay, *Matt.* i. 18, 20. *Luke* i. 32. *Matt.* xiii. 55.

6 Q. Did *Joſeph* marry her afterwards?

A. *Joſeph* was admoniſhed by an Angel of God to marry her without Fear, becauſe the Child that was formed in her was by the Spirit of God, *Matt.* i. 20.

7 Q. What Notice had *Mary* that ſhe ſhould have ſuch a Son?

A. The Angel *Gabriel* was ſent to her at *Nazareth*, where ſhe dwelt, to aſſure her that *the Power of the moſt high God ſhould over-ſhadow her*, and that ſhe ſhould bring forth a Child who ſhould be called the Son of GOD, *Luke* i. 26—35.

8 Q. How was *Mary* further encouraged in this Hope?

A. While ſhe was with Child with her Son Jeſus, ſhe went to viſit her Couſin *Elizabeth*, who was then with Child with *John* the Baptiſt; *Elizabeth* ſaluted her as the Mother of the Meſſiah, and they were both inſpired to praiſe the Lord with divine Raptures, *Luke* i. 39—55.

9 Q. Where was Jeſus Chriſt born?

A. In *Bethlehem* the City of *David*, according to the Prophecy of *Micah*, Luke ii. 4. Matt. ii. 5, 6. Micah v. 2.

10 Q. How came *Mary* to lie-in at *Bethlehem?*

A. *Auguſtus Cæſar*, the Emperor, had decreed to tax or regiſter all the World; and *Joſeph* being of the Houſe of David, went up with *Mary* his eſpouſed Wife, to be regiſtered or taxed in *Bethlehem* the City of *David*, Luke ii. 1—5.

11 Q. What,

11 Q. What Proviſion was made for her there?

A. A poor Proviſion indeed: There was no Room for them in the Inn; ſhe was lodged in a Stable, and when ſhe brought forth her Son, ſhe laid him in the Manger, *Luke* ii. 17.

12 Q. What ſpecial Notices were given that this Child was the Meſſiah, or Chriſt the King of *Iſrael?*

A. Many Notices were given of it by Angels and Men, by Jews and Gentiles.

13 Q. What Notice was given by Angels that Chriſt was born?

A. An Angel appeared to ſome Shepherds by Night, and ſent them to find the Babe in a Manger at *Bethlehem*, Luke ii. 8—16.

14 Q. What Joy was ſhewn among the Angels upon this Occaſion?

A. A Multitude of the heavenly Hoſt praiſed God, ſaying, *Glory to God in the Higheſt, Peace on Earth, and Good-will towards Men:* And this the Shepherds heard, *ver.* 13, 14.

15 Q. What Teſtimonies were given to Jeſus Chriſt in his Infancy by any of the Jews?

A. When he was brought to the Temple to be circumciſed, and preſented to the Lord as the Firſt-born, *Simeon* and *Anna*, two ancient Perſons among the Jews, bore Witneſs to him, *ver.* 25, 26.

16 Q. What was the Witneſs which *Simeon* bore to the Infant Jeſus?

A. It was revealed to him that he ſhould not die before he had ſeen the Meſſiah; and he took Jeſus up in his Arms, and ſaid, *Now Lord, let thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation*, ver. 26—30.

17 Q. What Witneſs did *Anna* bear to him?

A. She

A. She was an aged Widow, and a Propheteſs; ſhe gave Thanks to the Lord concerning him, and ſpake of him to all that looked for Redemption in *Jeruſalem*, ver. 36—38.

18 Q. Who among the Gentiles received Notice of the Birth of Chriſt?

A. Some wiſe Men in the Eaſt had ſeen a new Star, and they had ſome divine Notice that a King of the Jews was born, and they came to worſhip him, *Matt.* ii. 1, 2.

19 Q. How did they find out the Houſe where Jeſus was?

A. The Star went before them, and ſtood over the Place where the Infant lay, *ver.* 9.

20 Q. What Honour did they do him?

A. They fell down and worſhipped him, and preſented him Gold and Spices, *ver.* 11.

21 Q. What Enemies or Dangers did Jeſus meet with in his Infancy?

A. *Herod* the Great, who then reigned in *Judea*, having heard from the wiſe Men that a King of the Jews was born, was filled with Jealouſy, and thought to deſtroy Jeſus, *ver.* 13.

22 Q. What Means did *Herod* uſe to deſtroy him?

A. He ſlew all the Children that were in or near *Bethlehem*, under two Years old, *ver.* 16.

23 Q. How did the Child Jeſus eſcape?

A. *Joſeph*, his ſuppoſed Father, was warned by an Angel to *take the young Child and his Mother and flee into* Egypt, *ver.* 13.

24 Q. When did Jeſus return into the Land of *Iſrael?*

A. When *Herod* was dead, God ſent a Meſſage by an Angel, in a Dream, to command *Joſeph* and *Mary* to return with him; ſo they returned

turned into *Galilee*, and dwelt in *Nazareth*, their City, *ver.* 19—23.

25 Q. Was there any Thing further remarkable in the Childhood of Jeſus?

A. When he was twelve Years old he went up with his Parents to the Paſs-over, according to their Cuſtom; but when they returned, they miſſed their Son, *Luke* ii. 41—43.

26 Q. Where did they find him?

A. They turned back to *Jeruſalem*, and *after three Days they found him in the Temple, in the midſt of the Doctors, both hearing them, and aſking them Queſtions*, ver. 45, 46.

27 Q. What Reaſon did the Child Jeſus give for his Conduct?

A. He told them, that they might have ſuppoſed *he was about his Father's Buſineſs*; but he went down with them to *Nazareth*, where he ſpent the reſt of his Childhood, and was ſubject to his Parents, *Luke* ii. 49—51.

28 Q. How did Jeſus employ his younger Years?

A. It is reported by the Ancients, that he was brought up to his Father's Trade, who was a Country Carpenter, and that he made Ploughs, and Yokes for Oxen; for Jeſus himſelf is called a *Carpenter*, Mark vi. 3.

CHAP. XXIII.

Of the public Life and Miniſtry of CHRIST.

INTRODUCTION.

His Preparation for his public Work.

1 Q. AT what Age did Jeſus begin to appear in public?

A. At

A. At about thirty Years of Age, *Luke* iii. 23.

2 Q. How was he prepared for his public Work?

A. He was eminently prepared for it by his Baptiſm, by the Deſcent of the Holy Spirit upon him, by his Retirement, and his Temptations, *Luke* iii, and iv.

3 Q. When was Jeſus Chriſt baptiſed?

A. When *John* the Baptiſt was ſent with a Commiſſion to baptize Men, Jeſus offered himſelf at the River *Jordan* to be baptized, that he might *fulfil all Righteouſneſs*, though he had no Need to be waſhed from Sin, *Matt.* iii. 14, 15.

4 Q. What Teſtimony did he receive from *John* the Baptiſt?

A. *John* declared, that Jeſus was *the Lamb of God who would take away the Sins of the World*; and that he himſelf, who baptized with *Water*, was not worthy to looſe the Shoes of Jeſus, becauſe he was appointed to baptize with *the Holy Spirit and with Fire*, Matt. iii. 11.

5 Q. What Miracle attended this Baptiſm?

A. When *Jeſus came out of the Water, the Spirit of God like a Dove deſcended upon him, and a Voice from Heaven was heard, ſaying, This is my beloved Son in whom I am well pleaſed*, Matt. iii. 16, 17.

6 Q. Whither did he go for his Retirement after he was baptized?

A. He was led into the Wilderneſs, not only to endure Temptation, and conquer the Tempter there, but probably to ſpend forty Days in Meditation and Prayer, and converſe with God; as *Moſes*, before his giving the Laws to *Iſrael*, ſpent forty Days with God on Mount *Sinai*, Mark i. 12, 13.

7 Q. Was this the Place of his Conteſt with the Tempter?

A. Yes,

A. Yes, the Devil aſſaulted him here with three powerful Temptations, *Matt.* iv. 1—11.

8 Q. What was the firſt Temptation?

A. The Devil perſuaded him to turn Stones into Bread, becauſe he was an hungry, having faſted forty Days.

9 Q. How did Chriſt anſwer him?

A. By ſhewing him that *Man doth not live by Bread alone, but by the Power and Bleſſing of God*, Deut. viii. 3.

10 Q. What was the ſecond Temptation?

A. The Devil ſet him upon a Pinnacle of the Temple, and bid him caſt himſelf down, for there was a Promiſe, in *Pſalm* xci. 11. that *Angels ſhould bear him up*, ſo that he ſhould receive no Hurt.

11 Q. How did Jeſus reſiſt that Temptation?

A. By ſhewing that we muſt not tempt the Providence of God any Way, *Deut.* vi. 16. and therefore we muſt not venture upon Dangers without Neceſſity.

12 Q. What was the third Temptation?

A. The Devil promiſed to give him all the Kingdoms of this World, if Jeſus would fall down and worſhip him.

13 Q. How was this Temptation vanquiſhed?

A. By declaring that God only was to be worſhipped, *Deut.* vi. 13. and x. 20.

14 Q. Whence did Jeſus derive his Anſwer to theſe ſeveral Temptations?

A. From ſeveral Texts of Scripture which he cited upon this Occaſion, and all out of the Book of *Deuteronomy*.

15 Q. What Token of Honour from Heaven did Chriſt receive in the Wilderneſs?

A. When the Devil was diſappointed and vanquiſhed,

quiſhed, and forſook him, *the Angels of God came and miniſtered unto him.*

SECT. I. JESUS CHRIST's *Appearance with the Characters of the* MESSIAH.

16 Q. WE are come now to the public Life and Miniſtry of Jeſus Chriſt: Let us hear what were the chief Parts or Deſigns of it?

A. The firſt Deſign of his public Life and Miniſtry was, to appear in the World with the Marks of a divine Commiſſion, and the Characters of the Meſſiah upon him.

17 Q. How did Jeſus fulfil his firſt Deſign of his public Life and Miniſtry?

A. He healed the Sick, he raiſed the Dead, he preached the glad Tidings of Salvation to the Poor, he ſet about the Reformation of the World, and all this without Noiſe or Uproar; and he received ſeveral Teſtimonies from Heaven. *See* theſe Characters of the Meſſiah foretold by the Prophets, *Iſa.* xxxv. 4, 5. and lxi. 1, 2. and xlii. 2. *Mal.* iii. 1, 2, 3. and exemplified in Chriſt, *Matt.* xi. 3—5. and chap. v. 17—20. and xii. 19.

18 Q. But did not Chriſt preach up his own Character as the Meſſiah, or anointed Saviour?

A. Though he ſeveral Times preached that he was *ſent from God*; yet he very ſeldom declared plainly that he was the Meſſiah; and even forbid the Men that knew it to publiſh it at that Time, nor would he ſuffer the Devils to declare it, *Matt.* xvi. 20. *Mark* i. 34.

19 Q. Why did our Saviour ſo long abſtain from declaring that he was the Meſſiah who ſhould come into the World?

A. Partly

A. Partly that Men might learn his Office and Character in a rational Way, and infer, that he was the Meſſiah by his Doctrine and his Works; and partly that he might not expoſe himſelf to the Rage of his Enemies, and to Death before his Time, *Luke* vii. 19—23.

20 Q. What were ſome of the Teſtimonies which Chriſt received from Heaven in his Life?

A. Voices from Heaven at ſeveral Times; once at his Baptiſm, which was mentioned before; once among the People, in anſwer to his Prayer; and once on the Mount of Transfiguration, when *Moſes* and *Elias* came from Heaven to attend him.

21 Q. What was that Voice which came in Anſwer to his Prayer?

A. When Chriſt prayed in public that God his Father would glorify his Name; there was an Anſwer came from Heaven, *I have glorified it, and I will glorify it again*, John xii. 28.

22 Q. What was the Transfiguration?

A. Jeſus went up into a high Mountain with three of his Diſciples, his Countenance was changed all glorious, and his Raiment ſhining like Sunbeams; *Moſes* and *Elias* appeared and converſed with him, and from a bright Cloud broke forth a Voice, *This is my beloved Son, hear him*, Matt. xvii. 1—5.

Sect. II. *Of the Subjects of his* PREACHING, *his* PARABLES and his DISPUTES.

23 Q. WHAT was the ſecond Part and Deſign of his public Life and Miniſtry?

A. To preach and teach many neceſſary Truths and Duties to the People, *Mark* i. 38. *Iſaiah* lxi. 1. *Luke* iv. 18.

24 Q. In

24 Q. In what Manner did our Lord Jeſus Chriſt preach to the World, and teach Mankind?

A. He ſpake ſeveral Things to them in public Sermons or Diſcourſes, others in free Converſation or Diſpute: Sometimes he ſpake in plain Language, at other Times by way of Parable, or Similitude, *Matt.* v. 2, 3, &c. and chap. xiii. 3.

25 Q. What were ſome of the chief Subjects of our Saviour's public Preaching?

A. Theſe that follow, namely,

1. He explained the Law of God in its full Latitude, as it reaches the Thoughts, as well as Words and Actions, and reſcued it from the grievous Corruptions, the falſe Gloſſes and Miſtakes of the Jewiſh Teachers; and by this Means he convinced his Hearers of Sin, and ſhewed them the Need of a Saviour, *Matt.* v. 6, 7. chap. ix. 12, 13.

2. He taught them the Vanity of depending upon any outward Privileges, as being the Children of *Abraham*; he ſhewed them the Danger of putting Ceremonies and Forms of any Kind in the Room of real and practical Godlineſs; he ſeverely reproved the Scribes and Phariſees on this Account; and aſſured Men there was no Salvation for them, no Entrance into Heaven, without being *born again*, or becoming *new Creatures*. See *John* iii. 3—8. chap. viii. 33—41. *Matt.* vii. 24. chap. viii. 12. and xxiii. 13—33.

3. He corrected ſeveral ſinful Cuſtoms and Practices, with other fooliſh Traditions among the People; and reproved the Teachers of the Law for mingling their Traditions and the Inventions of Men with the pure Appointments of God, *Mark* vii. 1—13. *John* ii. 13—17. *Matt.* v, vi. and vii.

4. He called the People aloud to Repentance of every Sin, becauſe the Kingdom of the Goſpel was at Hand. See *Matt.* iv. 17. *Luke* v. 32.

5. He

5. He gave particular Directions for the Practice of many Duties, namely, ſpiritual Worſhip, Prayer, Dependence upon God, hearing the Word, giving Alms, loving our Neighbours, forgiving our Enemies, *&c.* Matt. v, vi, vii, and xiii.

6. He preached the *Goſpel*, or the *glad Tidings* of pardoning Grace, to Sinners who repented of their Sins, and believed in him; he promiſed the Aſſiſtance of the Holy Spirit to them that aſked it of God; he repreſented himſelf as ſent of God, and invited all Men to come to him, and truſt in him, that they might be ſaved, *Luke* iv. 18, 21, 22. and xi. 9—13. *Matt.* v. 3—12. vii. 7, *&c.* and xi. 28. *John* v, vi, vii, and viii.

7. He revealed the Things of the future and inviſible World, the Reſurrection and the Day of Judgment, Heaven and Hell, beyond what the World had ever known before, 2 *Tim.* i. 10. *Matt.* v. 8, 12. chap. xiii, and xxv, *&c.*

8. He often foretold that the Jews would reject him and his Goſpel, and ſhould be terribly puniſhed for it; and he declared that the Gentiles would receive his Goſpel; and ſaid many Things to prepare the Way of the Gentiles into the Church or Kingdom of the Meſſiah, becauſe the Jews had ſuch violent Prejudices againſt their Admiſſion into it, *Matt.* viii. 12. and xx, xxi. *Luke* xv. *Matt.* xx. 40, 41. and xxiii. 38.

9. He ſeveral Times foretold his own Death, his Reſurrection, and his future Glory, and his coming to raiſe the Dead, and to judge the World, *Matt.* xxi, xxiv. and xxv. *John* v. 27—29. xii. 23—34. *Matt.* xii. 40.

26 Q. Did Jeſus Chriſt foretel all theſe Things plainly and openly?

A. What he ſpake by Way of Prophecy, in private

vate to his Diſciples, he ſpake plainly; but what he ſpake of this Kind in public to the Multitude, was often (though not always) delivered in Parables and Similitudes, *Mark* iv. 11, 32, 34. *Matt.* xx. 18—28.

27 Q. But did not Chriſt teach the great and glorious Doctrine of his own Death as a Sacrifice or Ranſom for ſinful Men, in the Courſe of his public Miniſtry?

A. He taught this privately to his Diſciples, to whom he ſpoke more freely of his Death and Reſurrection toward the End of his Life, *Matt.* xvi. 16—22. But, as for wiſe Reaſons he did not preach publicly and plainly to the People of his own Death or his Reſurrection, ſo he ſcarce ever preached in public and in plain Language thoſe great Doctrines of Chriſtianity that depend upon his Death or his Reſurrection: Theſe Things were wiſely reſerved for the Miniſtry of his Apoſtles, after he was actually dead and riſen, and aſcended to Heaven, and had poured out on them the promiſed Spirit, *Matt.* x. 27. and *Luke* xxiv. 45—49.

28 Q. What were ſome of the moſt remarkable among the Parables of Jeſus Chriſt?

A. The Parable of the Sower and the Seed; Of the Tares in the Field; Of the mercileſs Servant; Of the good *Samaritan*; Of the Labourers in the Vineyard; Of the wicked Huſbandmen; Of the ten Virgins; Of the Improvement of Talents; Of the Prodigal Son; Of the rich Man and *Lazarus* the Beggar.

29 Q. What is the Parable of the Sower and the Seed?

A. As the Seed that is ſown, falling on different Sorts of Ground, brings forth more or leſs Fruit, or no Fruit at all; ſo when Miniſters preach the Goſpel,

Goſpel, the Word becomes more or leſs fruitful, or unfruitful, according to the good or evil Hearts of the Hearers, *Matt.* xiii. 1—23.

30 Q. What is the Parable of the Tares in the Field?

A. As the Enemy had ſowed Tares where the Huſbandman had ſowed Wheat, and they were both ſuffered to grow together till the Harveſt, then the Wheat was gathered into the Barn, and the Tares were burnt; ſo the Devil mingles his Children with the Children of God in this World, but at the Day of Judgment they ſhall be ſeparated; the Children of the Devil ſhall be caſt into a Furnace of Fire, and the Children of God ſhall ſhine in the Kingdom of their Father, *Matt.* xiii. 24—43.

31 Q. What means the Parable of the mercileſs Servant?

A. Though his Lord forgave him ten thouſand Talents, yet he dealt cruelly with his Fellow-Servant who owed him but an hundred Pence, and caſt him into Priſon till he ſhould pay it. When the Lord heard of it, he reproved and impriſoned him till the Payment of his Debt; and thus the great God, who is ready to forgive us our innumerable Sins, will deal with us, if we forgive not our Brethren their Offences againſt us, *Matt.* xviii. 21—35.

32 Q. What Parable is that which is called *The good Samaritan?*

A. When a Jew was abuſed and ſtripped, and wounded by Robbers, and left helpleſs, a *Prieſt* and a *Levite* paſſed by and neglected him, but a *Samaritan* took Care of him, and carried him to an Inn for his Recovery. This Jeſus ſpake to ſhew that the *Samaritan* treated the Jew as a Neighbour ought to do, and that no Differences of Opinion ſhould hinder us from Actions of common Humanity towards other Men, *Luke* x. 30—36.

33 Q. What is the Deſign of the Parable of the Labourers in the Vineyard?

A. The Labourers who were called at the eleventh Hour, through the great Goodneſs of the Maſter, received the ſame Reward as thoſe who were called in at the firſt Hour; even ſo the Gentiles ſhould be called into the Church in the latter Days, and enjoy equal Privileges with the Jews, who had been called many Ages before them, *Matt.* xx. 1—16.

34 Q. What is the Parable of the wicked Huſbandmen?

A. The Owner of a Vineyard let it out to Huſbandmen, and going into a far Country, firſt ſent his Servants, and at laſt his Son, to receive the Fruits; but they beat and ſlew both the Servants and the Son. Upon which at the Return of the Owner, theſe Huſbandmen were deſtroyed, and the Vineyard let out to others: By which our Saviour deſigned to ſhew how the Jews brought no Fruit to God, notwithſtanding all their Advantages; that they abuſed his Prophets, and would ſlay his Son; that God would turn them out of his Church, and give his Goſpel to the Gentiles, *Matt.* xxi. 33—43.

35 Q. What is the Parable of the ten Virgins?

A. Some of theſe Virgins were wiſe, and ſome were fooliſh; but they all ſlept while the Bridegroom tarried, and at Midnight when the Bridegroom came, even the Wiſe were ſomething unprepared, but the Fooliſh were ſhut out from the Wedding: Whence our Saviour draws this Advice; *Watch ye, for ye know not the Day or Hour when the Son of Man cometh*, Matt. xxv. 1—13.

36 Q. What is the Parable of the Talents?

A. Thoſe Servants who were entruſted with ſeveral Talents, and had improved them, were re-

warded in Proportion to their Improvement; but he who laid up his Talent in a Napkin, and made no Improvement of it, was caſt into outer Darkneſs as an unprofitable Servant. The plain Deſign of this Parable, is to ſhew the Neceſſity of Diligence in the Improvement of all our Mercies and Advantages, *Matt.* xxv. 14—30. *Luke* xix. 12—27.

37 Q. What is the Parable of the Prodigal Son?

A. The younger Son of a Family grew prodigal, and waſted his Eſtate in rioting abroad, while the elder Son lived at Home and ſerved his Father; but upon the Return of the Prodigal, and his Repentance, his Father received him with much Compaſſion and Joy; at which his elder Brother was angry. So ſhall the Mercy of God be ſhewn to the repenting Gentiles, when they ſhall forſake their Sins and return to God, though the Jews will be envious and quarrel with this Conduct of Providence, *Luke* xv. 11—32.

38 Q. What is the Parable of the rich Man and *Lazarus?*

A. The rich Man, who ſpent his Days in Luxury, and was cruel to the Poor, died, and went to Hell; but *Lazarus*, a Beggar, was religious, and went to Heaven. The rich Man in his Torments would fain have *Lazarus* ſent to warn his Kindred of their Danger: But *Abraham* tells him, *that if they will not hear* Moſes *and the Prophets, neither will they be perſuaded* to leave their Sins, *though one roſe from the Dead*, Luke xvi. 19—31.

39 Q. How could the Hearers of Chriſt underſtand theſe Parables?

A. There were many of them which they did not underſtand: But when they were retired from the

the Multitude, Chriſt expounded the Parables to his Diſciples, *Mark* iv. 9—12, 34.

40 Q. Beſides theſe public Sermons and Parables, had not Jeſus Chriſt ſome Converſation and Diſputes with ſeveral Sorts of Perſons?

A. Yes; he had ſome Diſcourſes with the Multitude, and with his own Diſciples, which would be too long to repeat; and beſides theſe, he had alſo ſome Debates with *Nicodemus*, with the Woman of *Samaria*, with the *Herodians*, with the *Sadducees*, with the *Phariſees* and Doctors of the Law, with the *Ruler* of the *Synagogue*, and the *Chief Prieſts* and *Elders* of the People.

41 Q. What was his Diſcourſe with *Nicodemus?*

A. He taught *Nicodemus*, who came to him by Night, that a Man muſt be *born again*; that is, he muſt have his old ſinful Nature renewed into Holineſs, *if he would ſee the Kingdom of God:* and that *God ſent his only begotten Son to ſave as many as would believe on him*, John iii. 1—21.

42 Q. What was our Lord's Diſcourſe with the Woman of *Samaria?*

A. He told her of her living in the Sin of Fornication; and aſſured her, the Time was juſt at Hand when God would not regard Perſons ever the more on Account of the Places in which they worſhipped him, whether it were at the Temple of *Jeruſalem* or *Samaria*; but on the Account of the ſpiritual Worſhip which they paid him from their Hearts; and he let her know plainly that he was the Meſſiah, *John* iv. 7—26.

43 Q. What Diſcourſe had Chriſt with the *Herodians?*

A. They inquired of him, whether it was lawful to give Tribute to *Cæſar?* that, if he denied it, they might accuſe him to the *Romans*; if he

aſſerted it, they might render him odious to the Jews, and particularly the *Phariſees*; but Jeſus gave them a very wiſe Anſwer, and avoided their Snares, by bidding them *Render to Cæſar the Things that are Cæſar's, and unto God the Things that are God's*, Matt. xxii. 15—22.

44 Q. What Diſpute had Chriſt with the *Sadducees?*

A. The Sadducees thought to ridicule him about the Doctrine of the Reſurrection, by inquiring, To which of her ſeven Huſbands a Wife would belong in that Day? But, as he proved the Reſurrection to them from the Law of *Moſes*, ſo he aſſured them that there was no ſuch Relation as Marriage in that State, *Matt.* 23—33.

45 Q. What Diſputes did our Saviour hold with the *Phariſees*, and the *Scribes*, and the Teachers of the Law?

A. He had many Diſputes with them about their exceſſive Fondneſs for Ceremonies and Traditions, wherein he ſhewed that they made void the Law of God by their own invented Traditions; and that the Duties of Morality, Righteouſneſs, and Goodneſs, were more valuable even than the Ceremonies of God's own Appointment, and are to be preferred where they may happen to interfere: *For God will have Mercy, and not Sacrifice*, Matt. xv. 1—20. chap. xxiii. and xii. 1—7.

46 Q. What was his Debate with the Ruler of the *Synagogue* and other Jews?

A. About his healing diſeaſed Perſons on the Sabbath-day, at which they cavilled; but he proved to them, that it was a very lawful Thing; even from the Care that God took of Cattle on the Sabbath-day in the Law of *Moſes*, Luke xiii. 14—17.

47 Q. What Controverſy had *Chriſt* with the *Chief-Prieſts* and *Elders* of the People?

A. About

A. About his own Authority for Preaching, wherein he ſilenced them, by inquiring of them, what Authority had *John* the Baptiſt, whom all the People had eſteemed as a Prophet? *Matt.* xxi. 23—37.

SECT. III. *The* MIRACLES *of* CHRIST.

48 Q. THUS we have finiſhed the two firſt Deſigns of the public Life and Miniſtry of Chriſt, namely, his appearing with the Character of the Meſſiah upon him, and his teaching the People. What is the third conſiderable Deſign of his public Life and Miniſtry?

A. To work Miracles for the Confirmation of his Doctrine, and for the Proof of his being ſent from God to be the Saviour of the World.

49 Q. What were ſome of the chief of the Miracles which our Saviour wrought for this Purpoſe?

A. Theſe that follow:

1. He turned ſix Veſſels full of Water into excellent Wine, *John* ii. 7—11.

2. He fed five thouſand Perſons once with five Loaves, and two ſmall Fiſhes; and again, he fed four thouſand with ſeven Loaves, and at both Times there were ſeveral Baſkets of Fragments, *Matt.* xiv. and xv.

3. He gave Sight to the Blind, Hearing to the Deaf, Speech to the Dumb, Strength and Vigour to lame and withered Limbs, *Mark* viii. *John* ix. *Mark* vii. *Matt.* xx. *John* v.

4. He healed the Leproſy, the Fever, the Palſy, the Dropſy, and other Diſtempers, by a Word of Command, *Matt.* viii. and ix. *Mark* i. *Luke* xiv.

5. He walked on the Water, and ſuppreſſed a Storm at Sea by a Reproof given to the Seas and Winds, *Matt.* xiv. 25. and viii. 29.

6. He delivered ſeveral Perſons from the Poſſeſſion of the *Devil*, by rebuking the evil Spirits, and commanding them to depart, *Luke* iv. *Matt.* viii. *Mark* i.

7. He raiſed a few Perſons from the Dead, namely, the Ruler's Daughter in the Chamber, the Widow's Son in the Street, as he was carried to his Burial, and *Lazarus* was called out of his Grave when he had been dead four Days, *Mark* ix. *Luke* vii. *John* xi.

50 Q. What is there remarkable in theſe Miracles of our Saviour?

A. Theſe four Things:

1. That almoſt every wondrous Work performed by Chriſt was a Work of Love and Goodneſs, whereas many of the Wonders of *Moſes* were Works of Deſtruction.

2. His Miracles were very numerous, ſo that Mankind could not be miſtaken in all of them, though they ſhould object againſt ſome.

3. They were wrought in many Places of the Jewiſh Nation, and ſeveral of them before the Eyes of the Multitude, who could atteſt them.

4. They were ſuch Miracles as were foretold ſhould be wrought in the Days of the Meſſiah; and therefore he continually appeals to his miraculous Works for a Teſtimony of his Commiſſion from God. *John* x. 37, 38. chap. xv. 24. and xiv. 11.

SECT. IV. *The* EXAMPLE *of* CHRIST.

51 Q. LET us proceed now and inquire, What was the fourth Thing deſigned in the public Life and Miniſtry of Chriſt?

A. To give an Example to the World of univerſal Holineſs and Goodneſs, *John* xiii. 15. 1 *Cor.* xi. 1. *Rom.* xv. 5.

52 Q. What

52 Q. What are ſome of the more remarkable Virtues, Graces or Duties, wherein Chriſt appears to be our Example?

A. 1. He ſought the public Glory of God with the warmeſt Zeal, and vindicated the Honour of his Father's Appointment againſt the Corruptions of Men, *John* viii. 50. chap. xvii. 4. and ii. 16, 17. *Matt.* xxiii.

2. He was ſtrictly obſervant of all the Commands of God, even the Ceremonial as well as the Moral: He obſerved the Sabbath, he came up to the Feaſt at *Jeruſalem*, he deſired to be baptized; he came to fulfil the Law of God, and made it his Meat and his Drink, *Matt.* iii. 15. and v. 17. *John* xiv. 31. chap. iv. 34. and vii. 10.

3. He was frequent and fervent in religious Exerciſes, Prayer and Praiſe, *Luke* vi. 12. and xi. 1, 2. *Matt.* xiv. 23. and xi. 25.

4. He was eminent for Heavenly-mindedneſs, Self-denial as to the Comforts of this Life, and Truſt in God for his daily Bread: He was ſo poor that the good Women miniſtered to him out of their Subſtance, and he had not where to lay his Head, *Luke* ix. 58. and viii. 3.

5. He bore the Sorrows from the Hand of God with the higheſt Submiſſion, and the vileſt Injuries from Men with perfect Patience and Meekneſs; not returning Railing for Railing, but bleſſing thoſe that perſecuted him, 1 *Pet.* ii. 21—23. *Matt.* xi. 29. *Luke* xxii. 42. and xxiii. 34.

6. He gave the moſt glorious Inſtances of Goodwill to Men, Compaſſion to the Miſerable, and Love to Friends, to Strangers, and to Enemies. He often had Pity on the Multitudes that followed him; he travelled about, and took all Occaſions to do Good to the Bodies and the Souls of Men; to

their Bodies, by his healing and feeding them; and to their Souls, by his Preaching and Converſation; and at laſt he laid down his Life for Sinners, *Acts* x. 38. *Matt.* ix. 36. and xiv. 14. *John* xv. 13. *Rom.* v. 6, 8, 10.

7. He was obedient to his Parents, paying them Honour; and obedient to Magiſtrates, paying Tax and Tribute, *Luke* ii. 51. *Matt.* xvii. 24.

8. He was humble and familiar with the Poor, and even with Publicans and Sinners for their Good, *Matt.* xi. 29 and ix. 11. He waſhed the Feet of his own Diſciples, *John* xiii. 14.

9. He was ſtedfaſt in reſiſting the Temptations of the Devil, and oppoſing the Iniquities of Men, *Matt.* xiv. 1—11. *Heb.* ii. 18. and xii. 1, 2. *Matt.* xxiii. *John* ii. 13, *&c.*

10. He was prudent and watchful againſt the Snares of his Enemies, and careful to give them no juſt Occaſions againſt him: This appears in the Wiſdom of his Diſcourſes, and his daily Conduct, *John* vii. 1. and xi. 54. *Matt.* xvii. 27.

SECT. V. *His calling the* APOSTLES, *and inſtructing them.*

53 Q. WHAT was the fifth Part of the Buſineſs and Deſign of his public Miniſtry?

A. To call his Apoſtles, and inſtruct them in their great Commiſſion of preaching the Goſpel.

54 Q. How many Preachers did our Saviour ſend forth?

A. He firſt ſent *twelve*, who were called *Apoſtles*, whom he deſigned to make his chief Miniſters; and he afterwards ſent *ſeventy* through the Land of *Iſrael* on the ſame Errand of preaching the Goſpel, *Matt.* x. 1. *Luke* vi. 13. and x. 1.

55 Q. What

55 Q. What was the Commiſſion that Chriſt gave them all?

A. To preach the Goſpel, to heal the Sick, and to caſt out Devils, *Matt.* x. 1—8. *Luke* x. 9, 17.

56 Q. What were the Names of the twelve Apoſtles?

A. *Simon Peter*, and *Andrew* his Brother, who were Fiſhermen; *James* and *John*, the Sons of *Zebedee*, who were alſo Fiſhers; *Philip* and *Bartholomew**; *Thomas*, and *Matthew*, the *Publican*, who is alſo called *Levi*; *James* the Son of *Alpheus*, who is called the Lord's Brother; and *Jude* the Brother of *James*, who is alſo called *Lebbeus* and *Thaddeus*; *Simon* the *Canaanite*, who is called *Zelotes*†; and *Judas Iſcariot*, who afterward betrayed his Maſter, *Matt.* x. 2—4. *Luke* vi. 14—16. *Gal.* i. 19.

* Some ſuppoſe *Bartholomew* to be the ſame with *Nathanael*.

† *Simon* was not a *Canaanite* by Nation, for the Apoſtles were all Jews: Some therefore think it is only the Hebrew or Syriac Word *Cana*, which ſignifies a *Zealot*, with a Greek Termination added.

57 Q. Had theſe Meſſengers of Chriſt Succeſs in their Work?

A. Yes, they had ſome Succeſs; for the Seventy returned with Joy, ſaying, *Lord, even the Devils are ſubject unto us through thy Name*, Luke x. 17.

58 Q. How did he train up his twelve Apoſtles for their future Service?

A. They were very frequently attending upon him, and dwelt much with him, before and after their firſt Miſſion abroad; ſo that they enjoyed his

private Inſtructions, his Prayers, and his Example continually, *Matt.* x. 27. *Luke* xi 1. *Mark* iv. 34.

59 Q. What peculiar Inſtructions did he give his Apoſtles?

A. 1. He explained the Parables to them at home, which he ſpake to the People, and acquainted them in private what they ſhould preach in public, *Matt.* x. 27. *Mark* iv. 34.

2. He foretold they muſt expect Difficulties and Perſecutions, but he promiſed the Aids of his Spirit and his own Preſence with them, and a large Reward in Heaven, *Matt.* x. 16—33. and xxviii. 20.

3. He charged them to love all Men, and particularly, to love one another; and not to affect Dominion and Authority over one another, ſo particularly, as if he deſigned to preclude the Popiſh Error of St. *Peter* being made the Prince of the Apoſtles, *John* xiii. 34, 35. *Mark* xx. 25.

4. If any Houſe welcomed and received them, they were ordered to pronounce the Bleſſing of Peace upon that Houſe; but when any Town refuſed to receive their Meſſage, they were commanded to ſhake off the Duſt of their Feet as a Teſtimony againſt them, *Matt.* x. 11, 15. *Luke* x. 54, 55.

5. He told them that he was the Meſſiah, and that he came to give his Life a Ranſom for Men, that he ſhould be crucified and put to Death at *Jeruſalem*, and that he ſhould riſe again the third Day, *Matt.* xvi. 16—22. and xx. 28.

6. He prayed with them often, and taught them how to pray, both in their younger and their more advanced State of Knowledge, *Luke* xi. 1, *&c.* *John* xvi. 23, 24.

7. He gave them many admirable Diſcourſes before

before his Death; he foretold the Deſtruction of *Jeruſalem*; and indulged their Preſence with him in his moſt excellent Prayer to God juſt before his Sufferings. See *Matt.* xxiv. *John* xiv, xv, xvi, and xvii.

8. He ordered them after his Death to tarry at *Jeruſalem* till they ſhould receive the promiſed Spirit to fit them for their further Service, *Luke* xxiv. 49.

60 *Q.* Were there any of theſe Apoſtles that ſeemed to be his Favourites?

A. If there were any, they were *Peter*, *James*, and *John*; for they were admitted to be preſent in the Room when he raiſed the Ruler's Daughter; and in the holy Mount, when he was transfigured; and in the Garden, when he ſuſtained his Agony: beſides, that *John* was called the beloved Diſciple, and leaned on Jeſus's Boſom at the holy Supper, *Mark* v. 37, 38. *Matt.* xvii. 1. and xxvi. 37. *John* xiii. 33.

SECT. VI. *His Appointment or Inſtitution of the Two* SACRAMENTS.

61 *Q.* WHAT is the laſt Part of the public Miniſtry of Chriſt?

A. His Appointment of the two ſenſible Ordinances, which are called Sacraments, namely, BAPTISM and the LORD'S SUPPER.

62 *Q.* When did he appoint Baptiſm?

A. It is ſuppoſed that he confirmed and practiſed the Baptiſm of *John* in his Life-time, that is, the Baptiſm of Repentance for the Remiſſion of Sins; but doubtleſs with this conſtant Requirement, that they ſhould believe on him as a Prophet ſent from

God. See *Matt.* iii. 11. *Acts* xix. 4. *Matt.* iv. 17. *John* iv. 1.

It may juſtly be doubted, whether our Saviour always from the Beginning required the Belief and Profeſſion of him to be the Meſſiah, as a neceſſary Thing in order to become one of his Diſciples, and to receive his Baptiſm, in thoſe early Days; ſince he ſtudiouſly avoided the Preaching up his own Character as the Meſſiah, and concealed it from the public Notice, *Matt.* xvi. 20. But after his Reſurrection, and new-inſtituted Form of Baptiſm, none were to be baptized but thoſe who profeſſed Jeſus to be the Chriſt, or the Meſſiah.

63 Q. Did he make any Alteration in the Form of Baptiſm afterwards?

A. After his Reſurrection, juſt before his Aſcenſion to Heaven, he bid his Diſciples, *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Matt. xxviii. 19.

64 Q. When did he appoint the Lord's Supper?

A. The ſame Night in which he was betrayed, which was juſt after the Feaſt of the Paſſover, and a few Hours before his Death, 1 *Cor.* xi. 23.

65 Q. How did Chriſt appoint this Ordinance to be performed?

A. Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, *Take, eat, this is my Body which is broken for you:* And he took the Cup, and gave Thanks, and gave it to them, ſaying, *Drink ye all of it, for this is my Blood of the New Teſtament which is ſhed for many for the Remiſſion of Sins*; then he ſaid, *This do in Remembrance of me*; and afterward he ſung an Hymn, *Matt.* xxvi. 26. 1 *Cor.* xi. 24.

66 Q. Do theſe Ordinances of the Goſpel come in the Room of any of the Ceremonies of the Jewiſh Law?

A. It

A. It has been generally ſuppoſed that Baptiſm comes in the Room of Circumciſion, and the Lord's Supper in the Room of the Paſſover: But the Proof of this does not belong to this Place.

67 Q. How long is the Ordinance of Baptiſm to continue?

A. Till the End of the World; for our Saviour upon giving his Apoſtles and Miniſters Commiſſion to teach and baptize, promiſes to be with them *to the End of the World*, Matt. xxviii. 20.

68 Q. How long is the Ordinance of the Supper to continue?

A. He not only bid them do this in Remembrance of him, but St. *Paul* ſaith, *Hereby ye ſhew forth the Lord's Death till he come*; that is, till Chriſt come to judge the World, 1 *Cor.* xi. 24, 25, 26.

Sect. VII. Remarkable Occurrences *in the Life of* Christ.

69 Q. WHAT other remarkable Occurrences are recorded in the Life of Chriſt, beſides thoſe that have been mentioned?

A. Theſe that follow, namely,

1. When Jeſus Chriſt healed the Servant of the Centurion at *Capernaum*, he only ſent a Meſſage of healing by his Maſter, without going near him himſelf, to ſhew that he had Power over Diſeaſes at a Diſtance, and could command them to depart, *Matt.* viii. 5—13.

2. When he caſt many Devils out of the Man of *Gadara*, who lived among the Tombs, the Devils aſked Leave to enter into a Herd of Swine; and when Jeſus permitted them, they drove the Herd of Swine down a ſteep Place into the Sea, and drowned them; upon which the People deſired Chriſt

Chriſt to depart out of their Coaſts, *Mark* v. 1—17.

3. When Jeſus healed the Man of the Palſy at *Nazareth*, his own City, he forgave his Sins, and then cured his Diſtemper, as a Proof of his Power to forgive Sin, *Matt.* ix. 1—8.

4. When the Woman came to be cured of her Bleeding, with a ſtrong Belief of his Power and Mercy, ſhe only touched the Hem of his Garment, and Jeſus pronounced that *her Faith had made her whole*, Matt. ix. 20—22.

5. He went through a Corn-Field with his Diſciples on the Sabbath, and defended them in their plucking of Ears of Corn, and rubbing, and eating, from the Accuſation of the Phariſees, who pretended this was a Breach of the Sabbath, *Matt.* xii. 1—8.

6. When the Jews demanded a Sign of him, he refuſed to give them any but the Sign of the Prophet *Jonah*, that *as Jonah was three Days and Nights in the Whale's Belly, ſo the Son of Man ſhould be three Days and Nights in the Grave*, Matt. xii. 38—40.

7. When he was told that his Mother and his Brethren ſtood without, and wanted to ſpeak with him, he took Occaſion to ſay, that *whoſoever ſhould do the Will of his Father, were indeed* his neareſt Relations, *his Brother, his Siſter, and his Mother*, Matt. xii. 46—50.

8. Though he wrought many Miracles in his Life, yet he wrought but few of them in his own Country, becauſe they deſpiſed him as the Son of a Carpenter, and would not believe in him, *Matt.* xiii. 54—58.

9. When Jeſus walked upon the Water towards his Diſciples in a Storm, he called *Peter* out of the Ship to walk upon the Water too, and reproved him

him for his Fearfulneſs and Unbelief when he began to ſink, *Matt.* xiv. 24—32.

10. He commended *Peter* for his Confeſſion of him as the Son of the living God, and promiſed to build his Church upon this Rock, this Confeſſion of *Peter:* But preſently after, he told his Diſciples of his Sufferings and Death, and reproved *Peter* ſeverely for wiſhing that Chriſt might not ſuffer and die, *Matt.* xvi. 16—23.

11. When Tribute Money was required of him at *Capernaum*, he ſent *Peter* to catch a Fiſh, and told him he ſhould find Money in the Mouth of it, which he did, and paid it to thoſe that gathered the Tax, *Matt.* xvii. 24—27.

12. When little Children were brought to him that he ſhould touch them, his Diſciples rebuked thoſe that brought them: But Jeſus *took them in his Arms and bleſſed them, and ſaid, Of ſuch is the Kingdom of God*, Mark x. 13—16.

13. When a rich young Man inquired of him *what he ſhould do to obtain eternal Life?* he tried him by ſaying, Keep the Commandments, or *do this and live; for the Man that doth them ſhall live by them*; as *Rom.* x. 5. But when the young Man was ſo confident of his own Righteouſneſs, and ſo little ſenſible of his Imperfections, as to reply, *All theſe have I kept from my Youth: What do I lack more?* Our Lord then put him to a further Trial, bid him ſell what Eſtate he had, give to the Poor, and follow him as one of his Diſciples. At this *the young Man went away ſorrowful, becauſe he had great Poſſeſſions:* Whence Jeſus took Occaſion to ſay, *It was hard for a rich Man to enter into the Kingdom of Heaven*, Matt. xix. 16—24.

14. When *James* and *John* deſired to be made chief in his Kingdom, and to ſit on his right Hand and

and on his left, Jeſus took Occaſion to ſuppreſs Ambition amongſt all his Diſciples, and ſaid, *Whoever will be Chief amongſt you, let him be your Servant; as the Son of Man came not to be ſerved but to ſerve, and to give his Life a Ranſom for many*, Matt. xx. 20—28.

15. As he was travelling from *Galilee* to *Jeruſalem*, *Samaria* lay in his Way; and when the *Samaritans* would not receive him, ſome of his Diſciples would have *called for Fire from Heaven upon them, as Elias did:* But he ſeverely reproved them, ſaying, they *knew not what Manner of Spirit they were of; for the Son of Man came to ſave Mens Lives, and not to deſtroy them*, Luke ix. 51—56.

16. When our Saviour was entertained at *Bethany*, he gently reproved *Martha* for being too much cumbered with Care to entertain and feaſt him, and commended her Siſter *Mary*, who ſat at Jeſus's Feet, and heard his Words: *Mary hath choſen that good Part which ſhall not be taken away from her*, Luke x. 38—42.

17. When Jeſus raiſed *Lazarus* from the Dead, he went to the Grave in Company with *Martha* and *Mary*, his two Siſters, and ſeveral Jews: He bid them take away the Stone from the Mouth of the Cave and prayed to his Father, and then commanded *Lazarus* to come forth, who had been dead four Days; and *Lazarus* obeyed him and came forth, *John* xi.

18. The Jews uſed to travel on Foot from Place to Place, yet when he went up to the laſt Feaſt at *Jeruſalem*, he rode into the City upon the Colt of an Aſs, that the Prophecy of *Zechariah* might be fulfilled, *Zech.* ix. 10. and a great Multitude attended him as in Triumph, crying, *Hoſannah to the Son of David*; ſo that the Children learned

learned the Song, and repeated it in the Temple, *Matt.* xxi. 1—6.

19. When he found in the Temple, thoſe that ſold Oxen, and Sheep, and Doves, and the Changers of Money, he made a Scourge of ſmall Cords, and drove them all out of the Temple, and overthrew the Tables, with the Money on them; and ſaid, *It is written, my Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves,* And he went out of the City, and lodged that Night at *Bethany*, Matt. xxi. 12, 13, 17.

20. When he returned from *Bethany*, the next Morning, he curſed a Fig-tree that had only Leaves and no Fruit on it, to ſhew the Doom of fruitleſs Profeſſors of Religion; and preſently the Fig-tree withered away. This is ſaid to be the only Miracle of Deſtruction that Jeſus wrought, for all the reſt were Miracles of Goodneſs, *Matt.* xxi. 17—20.

Concluſion of this Chapter.

70 Q. After we have heard this brief Account of the Tranſactions of the Life of Chriſt, tell me what was the Sum of that Religion which Chriſt taught during his Life?

A. It conſiſted chiefly in theſe few Articles:

1. He confirmed the Doctrine of the one true God, and the Revelation of his Mind and Will to Men by *Moſes* and the Prophets.

2. He explained the Moral Law, and enforced the Obſervance of it for ever; and ſummed it up in ſhort in two great Commandments, namely, *Love God with all your Heart, and love your Neighbour as yourſelf.*

3. He continued the Obſervance of the Ceremonial Law for the preſent, that is, whereſoever it did not interfere with the Duties of the Moral Law;

Law; but where it did interfere, he taught that the Moral Law was always to be preferred.

4. He required Repentance for Sin, and Faith in himſelf, as the great Prophet who came to reveal the Grace of God to Men, both for the Pardon of his Sin, and eternal Life.

5. He appointed the Profeſſion of his Religion to be made by Baptiſm, to denote the waſhing away of our Sins, and our being renewed to Holineſs by the Spirit of God.

6. Juſt before his Sufferings and Death, he appointed the Feaſt of the Lord's Supper, as a conſtant Memorial of his dying for the Sins of Men, and our partaking of the Benefits thereof, *Matt.* xxvi. 17—31. 1 *Cor.* x. 16, 17.

Note, This Diſpenſation during the Life of Chriſt, was a Medium between the JEWISH and CHRISTIAN DISPENSATIONS.

CHAP. XXIV.

Of the DEATH, RESURRECTION, *and* ASCENSION *of* CHRIST.

SECT. I. *Of his* SUFFERINGS, DEATH, *and* BURIAL.

1 Q. WHEN Jeſus had inſtituted his holy Supper, where did he go?

A. He knew that the Hour of his Sufferings was at Hand, and he went with his Diſciples into a neighbouring Garden in *Gethſemane*, where he ſuſtained great and grievous Agonies and Sorrows in his Soul, *Matt.* xxvi. 38, 39.

2 Q. How

2 Q. How did it appear that his Anguiſh was ſo great?

A. It is written of him, that *he began to be ſore amazed and very heavy*, or overburdened. He told his Diſciples that his *Soul was exceeding ſorrowful, even unto Death*; and under this Agony or ſharp Conflict, his Sweat was like great Drops of Blood falling down to the Ground, *Mark* xiv. 33, 34. *Luke* xxii. 44.

3 Q. What was the Cauſe of theſe Sorrows and Agonies?

A. They could not ariſe merely from the Fears of Death, or being nailed to a Croſs; for then he would not have been a fit Example of Courage and Patience to his Diſciples and Followers, ſome of whom have ſuffered the ſame Death of the Croſs, without ſuch overwhelming Terrors and Fears as Chriſt diſcovered: It has been generally ſuppoſed therefore, and with very good Reaſon, that theſe Agonies of his Soul aroſe from a Senſe of the Anger of God for the Sins of Men, ſome way manifeſted to him: perhaps alſo increaſed by the Temptations of evil Angels, for *it pleaſed God to bruiſe him, and make his Soul an Offering for Sin*, Luke xxii. 53. Iſa. liii. 6, 10. And it is evident, the Powers of Darkneſs were let looſe upon him, *Luke* xxii. 53. *John* xiv. 30.

4 Q. What did Jeſus do in theſe Agonies?

A. He prayed three Times earneſtly, *that, if poſſible, this Hour might paſs from him*; his innocent human Nature being afraid of ſuch ſharp and ſmarting Sorrows; yet he ſubmitted himſelf to the Wiſdom and Will of his Father, *Mark* xix. 35, 36.

5 Q. What Aſſiſtance had he to ſupport him under this Agony?

A. There

A. There appeared an Angel from Heaven, encouraging and ſtrengthening him, *ver.* 43.

6 Q. Where were his Diſciples at this Time?

A. He had withdrawn to a little Diſtance from the reſt of his Diſciples; but *Peter*, *James*, and *John*, were neareſt to him, *Mark* xiv. 32, 33. yet they could not help him; and indeed they fell aſleep Part of the Time, *ver.* 37.

7 Q. Was *Judas* the Traitor with the reſt of the Diſciples in the Garden?

A. Judas had privately departed from them juſt after the Paſſover, and having agreed with the Chief Prieſts and Elders for thirty Pieces of Silver to betray him into the Hands of their Officers, he was now at Hand with a Band of Men, with Weapons and Torches, to accompliſh his Deſign and betray his Maſter, *Mark* xix. 43. *Matt.* xxvi. 14—16.

8 Q. How came the Rulers of the Jews to be ſo much offended with Chriſt as to ſeek to deſtroy him?

A. For ſeveral Reaſons, namely,

1. Becauſe he being a poor Man in *Iſrael*, and the ſuppoſed Son of a Carpenter, owned himſelf to be the Meſſiah, whom they expected to be an earthly King, and to deliver them from Subjection to the *Romans*.

2. Becauſe in his Sermons, and in his whole Conduct, he endeavoured to reform thoſe Corruptions which the Prieſts and Teachers, and Rulers of the Jews, had brought into their Religion.

3. He had foretold the Anger of God againſt them and their Nation, in ſome of his Parables pretty plainly, for their great Sins, and for their Rejection of his Miniſtry.

4. They envied him, becauſe many of the People followed him.

9 Q. How

9 Q. How did *Judas* give Notice to the Officers which was Jeſus?

A. He gave them a Sign that he would kiſs him; and accordingly, when he came to him, he ſaid, *Hail, Maſter! and kiſſed him*, Matt. xxvi. 48, 49.

10 Q. Was there any Reſiſtance made for the Relief of Chriſt?

A. Simon Peter cut off the Ear of *Malchus*, the High-Prieſt's Servant; but Jeſus bid him put up his Sword, and he healed the Man's Ear with a Touch, *Luke* xxii. 50, 51. *John* xviii. 10.

11 Q. Did Chriſt ſhew any further Inſtance of his divine Power on this Occaſion?

A. When they aſked for Jeſus, he anſwered, *I am he*; and *they went backward, and fell to the Ground*, John xviii. 5, 6.

12 Q. Did they yet, after this, perſiſt to lay Hands on him?

A. Yes, they took him and carried him away to *Caiaphas* the High-Prieſt's Houſe, where the Scribes and Elders were aſſembled, *Matt.* xxvi. 57.

13 Q. What became of his Diſciples?

A. They all forſook him and fled, as Chriſt foretold them they would do, *Matt.* xxvi. 31, 56.

14 Q. What did *Peter* do, who particularly boaſted of his Love and Courage?

A. Peter followed him afar off, into the High-Prieſt's Hall, but there, for fear of Suffering, he ſhamefully denied his Lord and Maſter thrice, and that with ſwearing and curſing, *Mark* xiv. 70—72.

15 Q. How was *Peter* brought to Conviction and Repentance for this Sin?

A. When Jeſus heard *Peter* a little before boaſting of his Zeal and Courage, he foretold him, that *he ſhould deny him thrice before the Cock crowed twice*;

twice; and when *Peter* heard the Cock crow, Jeſus, ſtanding now before the High-Prieſt, turned and looked upon him; and his Heart melted within him; *and he went out and wept bitterly*, Mark xiv. 72. Luke xxii. 61, 62.

16 Q. What Accuſation did they bring againſt Chriſt?

A. Several falſe Witneſſes accuſed him about Words that he ſpake; but they agreed not togegether, and therefore they could not find ſufficient Cauſe to condemn him, though they ſought it earneſtly, *Mark* xiv. 56.

17 Q. How did they condemn him at laſt?

A. The High-Prieſt aſked him, *Art thou the Chriſt the Son of God?* And Jeſus ſaid, *I am*; and *ye ſhall ſee the Son of Man ſitting on the right Hand of Power, and coming in the Clouds of Heaven.* Whereupon they condemned him as worthy of Death for Blaſphemy, *Mark* xiv. 61—64.

18. Did they then put him to Death immediately?

A. The Jews being under the Government of the Romans, had not the full Power of Life and Death in their own Hands; but they ſhewed their Spite againſt him by many Indignities offered to him, and never left till they had procured a Sentence of Death againſt him from the Roman Governor.

19 Q. What were theſe Indignities?

A. They ſuffered their Officers to mock and inſult him, to ſmite and ſpit upon him, to blind his Eyes and buffet him; then they bound him and delivered him to *Pontius Pilate* the Roman Governor, *Mark* xiv. 65. and xv. 1.

20 Q. What became of *Judas* the Traitor, when he ſaw the Prieſts had condemned Chriſt?

A. He

A. He repented of his Treachery, and brought the thirty Pieces of Silver to the Prieſts; he went away and hanged himſelf; and falling down, his Body burſt, and his Bowels fell out, *Matt.* xxvii. 1—5. *Acts* i. 18.

21 Q. What did *Pilate* determine concerning Jeſus?

A. Pilate found him to be an innocent Man, and that the Prieſts and Elders had accuſed him out of Envy, and therefore he would fain have releaſed him, *Mark* xv. 9, 10. and *Luke* xxiii. 4.

22 Q. How did *Pilate* propoſe to releaſe him, when he was charged as ſo great a Criminal by their Accuſations?

A. It was the Cuſtom at the Paſſover, to releaſe ſome Priſoner, and he offered to releaſe Jeſus to them at that Seaſon, *Mark.* xv. 6—9.

23 Q. Did the Jews accept of *Pilate*'s Propoſal?

A. No, they choſe rather to have *Barabbas* releaſed, who was a Robber and a Murderer, and demanded Jeſus to be crucified, *ver.* 7, 11, 13.

24 Q. Did *Pilate* yield to their Demands?

A. Yes, at laſt he releaſed *Barabbas*; and when he had ſcourged Jeſus, he delivered him to be crucified, even againſt his own Conſcience, *ver.* 15.

25 Q. How came *Pilate* to be perſuaded to crucify an innocent Man?

A. He did it partly to pleaſe the Jews, and partly leſt he ſhould be counted an Enemy to *Cæſar* if he ſpared Chriſt who did not deny himſelf to be a King, *Mark* xv. 15. *John* xix. 12, 13.

26 Q. What further Indignities were caſt on our Saviour?

A. They ſtripped him of his own Clothes, and put on him a Scarlet Robe in Mockery, becauſe he did not deny himſelf to be *the King of the Jews*; they

they platted a Crown of Thorns and put it on his Head, with a Reed in his right Hand; they bowed the Knee before him, and mocked him, ſaying, *Hail, King of the Jews!* they ſmote him with a Reed, and ſpit upon him, *Mark* xv. 17—19.

27 Q. How did the bleſſed Jeſus carry it under all theſe Affronts?

A. Being reviled he reviled not again, but ſtood before his Accuſers and his Judges as an innocent Lamb ſtands ſilent before the Shearers; and made very few Replies to all their Accuſations, Charges, and Inquiries, *Mark* xiv. 61. *Acts* viii. 32. 1 *Pet.* ii. 23.

28 Q. In what Manner did they crucify him?

A. They put his own Garments on him again, they carried him to *Calvary*, the Place of Execution, and there they nailed him on the Croſs; where they alſo crucified two Malefactors, one on his right Hand, and the other on his left, *Mark* xv. 20. *Luke* xxiii. 33.

29 Q. Did our Saviour then make no Reſiſtance, nor give a Rebuke to their wicked Cruelty?

A. He only prayed for them, and ſaid, *Father, forgive them, for they know not what they do*, Luke xxiii. 34.

30 Q. What was the Inſcription ſet over his Head?

A. This is Jeſus of Nazareth, the King of the Jews, and it was written in *Latin, Greek*, and *Hebrew*, John xix. 19.

31 Q. What Affronts did he ſuffer on the Croſs?

A. When the Soldiers had caſt Lots for his Garments, the Rulers mocked him, many of the Jews reviled him, and ſo did one of the Thieves that was crucified with him, *Luke* xxiii. 34—39.

32 Q. How did the other Thief carry it towards him?

A. He

A. He rebuked his Fellow, acknowledged his own Guilt, and the Innocence of Chriſt; he prayed that Jeſus would *remember him when he came into his Kingdom*, Luke xxiii. 40—42.

33 Q. What Anſwer did Chriſt make to his Faith and Prayer?

A. Jeſus ſaid, *Verily, To-day ſhalt thou be with me in Paradiſe*, ver. 43.

34 Q. What Reſpect did Jeſus pay to his own Mother *Mary*, when he ſaw her near the Croſs?

A. He commended her to the Care of *John*, his beloved Diſciple; and from that Time *John* took her to his own Houſe, *John* xix. 26, 27.

35 Q. What were ſome of the laſt Words of Jeſus on the Croſs?

A. He cried out, *My God, my God, why haſt thou forſaken me?* And a little after he ſaid, *It is finiſhed*; then he cried with a loud Voice, *Father, into thy Hand I commend my Spirit*, and died immediately, *Mark* xv. 34. *Luke* xxiii. 46. *John* xix. 30.

36 Q. What remarkable Occurrences attended the Death of Chriſt?

A. 1. At the ſixth Hour there was Darkneſs over the whole Land till the Ninth; that is, from Noon till three o'Clock in the Afternoon, *Mark* xv. 33.

2. The Veil of the Temple which divided the *holy Place* from the *Holy of Holies*, was rent from the Top to the Bottom.

3. There was an Earthquake, the Rocks were rent, Graves were then opened, and many of the pious Dead aroſe after his Reſurrection, and appeared to ſeveral Perſons in *Jeruſalem*, Matt. xxvii. 51—53.

4. The Centurion who guarded the Crucifixion of Chriſt, ſeeing theſe Things, was conſtrained to

 confeſs,

confeſs, *Surely this Man was the Son of God*, Mark xv. 39.

37 *Q.* What was done to the Body of Jeſus after his Death?

A. When they broke the Legs of the Thieves who were crucified, that they might die the ſooner, and be taken down from the Croſs before the Sabbath, they broke not the Legs of Jeſus, becauſe he was already dead; but a Soldier pierced his Side with a Spear, and there iſſued Blood and Water, *John* xix. 31—37.

38 *Q.* How was Jeſus buried?

A. *Joſeph* of *Arimathea*, a rich Man, went to *Pilate*, begged the Body of Jeſus, wrapped it in clean Linen, with Spices, laid it in his own new Tomb, and rolled a great Stone to the Door of the Sepulchre, *Mark* xv. 43—46. *Luke* xxiii. 56. *John* xix. 40.

39 *Q.* What was done by the Enemies of Chriſt to ſecure him from riſing again?

A. The Jews deſired *Pilate* to ſet a Guard of Soldiers about the Sepulchre; and, that they might know if the Tomb had been opened, they ſealed the Stone that was rolled to the Door of it, *Matt.* xxvii. 62—66.

SECT. II. *Of the* RESURRECTION *and* APPEARANCES *of* CHRIST.

40 *Q.* HOW did Jeſus ariſe from the Dead?

A. Early on the firſt Day of the Week there was a great Earthquake, an Angel rolled back the Stone from the Door and ſat upon it, *his Countenance was like Lightning, and his Raiment white as Snow*; the Keepers ſhook for fear, and Jeſus roſe and departed, *Matt.* xxvii. 1—4.

41 *Q.* What

41 Q. What was the firſt Notice the Apoſtles of Chriſt had of his Reſurrection?

A. Early in the Morning after the Sabbath, ſome good Women came to bring Spices and Ointments, to anoint the Body, and they found the Stone rolled away from the Sepulchre; and an Angel told them *Jeſus was riſen*; and bid them go tell his Diſciples, *Mark* xvi. 1—8.

42 Q. Which of the Apoſtles came to the Sepulchre to examine this Matter?

A. *Peter* and *John* both went to the Sepulchre, and found the Linen Clothes and the Napkin, in which the Body was wrapped, and were convinced that *Jeſus was riſen*, John xx. 1—10.

43 Q. What Story did the Jews tell concerning the Reſurrection of Chriſt?

A. When the Guards told the Chief-Prieſts what was done, the Prieſts and Elders bribed them largely to ſay, that while they fell aſleep, his Diſciples came by Night and ſtole him away, *Matt.* xxviii. 11—13.

44 Q. How then did the Soldiers come off with the Governor?

A. The Prieſts perſuaded the Governor to forgive them for ſleeping, *ver.* 14.

45 Q. To whom did Jeſus appear after his Reſurrection?

A. Firſt to *Mary Magdalen*, afterwards to two Diſciples going to *Emmaus*; then to the Apoſtles aſſembled, without *Thomas*; and all this on the Day of his Reſurrection: Afterwards he appeared to the Apoſtles when *Thomas* was with them, again at the Sea of *Tiberias* to ſeven of his Diſciples; then to eleven of his Diſciples on a Mountain in *Galilee*; then near *Jeruſalem*, when he aſcended to Heaven.

46 Q. How long did he continue on Earth after his Reſurrection?

A. He continued *forty Days*, giving his Diſciples further Inſtructions in the great Things of the Goſpel, which they were not prepared to receive before his Death, *Acts* i. 3. *John* xvi. 12.

47 Q. How did he appear to *Mary Magdalen?*

A. When ſhe found not Jeſus in the Tomb, ſhe turned away from the Sepulchre, and ſhe ſaw Jeſus, but knew him not till he called her by her Name, *John* xx. 14, 16.

48 Q. What did he ſay to her?

A. Touch me not at preſent, but go to my Brethren, and tell them, *I aſcend to my Father and your Father, to my God and your God*, ver. 17.

49 Q. How did he appear to his two Diſciples going to *Emmaus?*

A. He joined himſelf to them as they were walking; he reproved them for their Unbelief; he proved to them out of the Prophets that the Meſſiah was to ſuffer Death, and to enter into Glory: He went into the Houſe and eat with them; and when they began to know him, he vaniſhed out of their Sight, *Luke* xxiv. 13—31.

50 Q. How did he reveal himſelf to the Apoſtles when *Thomas* was abſent, the ſame Evening?

A. When the Doors were ſhut for fear of the Jews, Jeſus came and ſtood in the Midſt of them; he bleſſed them, and gave them a Commiſſion to preach the Goſpel; he breathed on them, and bid them *receive the Holy Ghoſt*, John xx. 19—23.

51 Q. How did he appear to them when *Thomas* was with them?

A. A Week after, Jeſus ſtood in the Midſt of them again, when the Doors were ſhut, and bid *Thomas* ſee and feel the Marks of the Nails in his Hands,

Hands, and of the Spear in his Side, and rebuked his Unbelief, *John* xx. 24—27.

52 Q. Did *Thomas* confeſs him then?

A. Thomas with Surpriſe and Joy acknowledged him; he broke out into a Rapture of Zeal and Worſhip, and ſaid to him, *My Lord and my God*, ver. 28.

53 Q. How did he ſhew himſelf to them at the Sea of *Tiberias?*

A. Some of them went a fiſhing, and caught nothing all Night; Jeſus ſtood on the Shore in the Morning, and bid them caſt the Net on the right Side of the Ship; and they took a Multitude of Fiſhes, *John* xxi. 1—6.

54 Q. What remarkable Occurrence happened at this Meeting?

A. When they knew it was the Lord, *Peter* caſt himſelf into the Sea; and when they were come to the Shore, they eat ſome broiled Fiſh, and Jeſus eat with them, *John* xxi. 7, 13.

55 Q. How did Jeſus reprove *Peter* for his Want of Love to him, and denying his Maſter?

A. He rebuked him in a very gentle Manner of Speech, by aſking *Peter* three Times, whether he loved him or no, and then he foretold that *Peter* ſhould love him ſo well as to ſuffer and die for his ſake, *ver.* 15—19.

56 Q. How did he appear to them on the Mountain in *Galilee?*

A. Jeſus appointed them to meet him there; he told them that all Power in Heaven and Earth was given into his Hands; he gave them their Commiſſion to preach the Goſpel to all Nations; and promiſed his Preſence with them, and a Power to work Miracles, for the Vindication of their Doctrine, *Matt.* xxviii. 16—20.

Sect. III. *Of his* ASCENSION *to Heaven.*

57 Q. HOW did he manifeſt himſelf to them near *Jeruſalem?*

A. He met them, and led them out as far as to Mount *Olivet*, near *Bethany*; he bid them to tarry at *Jeruſalem* till the promiſed Spirit ſhould fall upon them; he repeated their Commiſſion, appointed them to be Witneſſes for him in the World; and, having bleſſed them, he aſcended to Heaven in a bright Cloud, *Luke* xxiv. 49—51. *Acts* i. 4—11.

58 Q. Did he not appear to *five hundred* Brethren at once?

A. St. *Paul* aſſerts it, 1 *Cor.* xv. 6. and it was neither the firſt nor the laſt Time of his Appearance; but when it was is uncertain, *Acts* i. 12.

59 Q. What Notice was there given from Heaven of his Return again?

A. While they were gazing towards Heaven, two Angels appeared, and aſſured them, that they ſhould ſee him return in the ſame Manner as he aſcended, *Acts* i. 10, 11.

60 Q. Whither went the Diſciples then?

A. They worſhipped Chriſt when he aſcended to Heaven, and returned to *Jeruſalem* with great Joy, praiſing God, *Luke* xxiv. 52, 53.

CHAP. XXV.

Of the Acts of the Apoſtles, chiefly PETER *and* JOHN; *and the Deacons,* STEPHEN, *and* PHILIP.

1 Q. WHAT was the firſt remarkable Thing the Apoſtles did toward their future Miniſtry, after they returned to *Jeruſalem?*

A. They

A. They choſe two out of their Company at *Jeruſalem*, (which was one hundred and twenty) that one of them might be an *Apoſtle* and *Witneſs of the Reſurrection of Chriſt*, in the Room of *Judas* the Traitor, *Acts* i. 15—22.

2 *Q.* How did they determine which of thoſe two ſhould be the Man?

A. They called on the Lord by Prayer, then caſt Lots, and the Lot fell upon *Matthias, who was numbered with the eleven Apoſtles*, Acts i. 24—26.

3 *Q.* How long did they wait for the promiſed Spirit to fall on them?

A. On the Day of Pentecoſt, which was ten Days after the Aſcenſion of Chriſt, the Spirit of God was ſent down upon them, *Acts* ii. 1, *&c.*

4 *Q.* In what Manner did the Spirit come upon them?

A. The Houſe where they were met was filled with the Sound of a ruſhing Wind, and Cloven Tongues of Fire appeared as ſitting on all their Heads, *ver.* 2, 3.

5 *Q.* What was the firſt Effect of the Deſcent of the Holy Spirit upon them?

A. They all ſpake with various Tongues the wonderful Works of God, to the Amazement of the Jews, and a Multitude of Proſelytes of all Nations that were then at *Jeruſalem*, ver. 4—11.

6 *Q.* Which of the Apoſtles ſeemed to be the chief Speaker at that Time, and what was their Doctrine?

A. *Peter* preaches to this Multitude, bears Witneſs to the Reſurrection and Exaltation of Chriſt, and the pouring out of the Spirit of God on Men; partly from his own Knowledge, and from theſe preſent viſible Effects thereof among them, and partly from the Prophecies and Promiſes of Scrip-

ture; he leads them to Chriſt as a SAVIOUR and LORD, calls them to Repentance of their Sins, and a Profeſſion of their Faith in Jeſus, by being baptized in his Name, *ver.* 14—41.

7 Q. What Succeſs had this Sermon?

A. Three thouſand Souls were added to the Diſciples of Chriſt, and baptized on that Day, *ver.* 41.

8 Q. What was the Temper of Spirit which was admirable in theſe primitive Converts?

A. A Spirit of Devotion toward God and Chriſt, with a Spirit of Benevolence and intimate Friendſhip toward each other; ſo far, that they were daily in the Temple praiſing God; they were moſt frequently, or rather continually engaged in Prayer, and in remembering the Death of Chriſt, by breaking Bread with Joy; and they ſo liberally diſtributed to the Poor, that none was in want. Theſe were the glorious Effects of Chriſtianity in its firſt Appearance, *ver.* 42—47.

9 Q. How did the Apoſtles effectually prove their Doctrine, and their Commiſſion to preach?

A. By doing many Signs and Wonders among the People, which were the Gifts of the Spirit, proceeding from a riſen Saviour, *ver.* 33—43.

Note, This was the proper Beginning of the Kingdom of CHRIST, or the CHRISTIAN DISPENSATION; which was ſet up in the World in its Glory, at the pouring down of the Spirit, after the Aſcenſion of Chriſt, and his Exaltation to the Government of the World and the Church.

10 Q. What remarkable Miracle was wrought by *Peter* and *John* at the Temple Gate?

A. A Beggar that was born a Cripple received the Uſe of his Limbs, when they bid him *riſe up and walk in the Name of Jeſus of Nazareth*, Acts iii. 1—9.

11 Q. What Uſe was made of this Miracle?

A. *Peter*

A. Peter took Occaſion from it to preach this new Doctrine, namely, the Reſurrection of Chriſt, and Salvation in his Name, citing the ancient Prophets to confirm it, *Acts* iii. 12—26.

12 Q. What was the Effect of this Sermon?

A. Five thouſand were converted by it to the Faith of Chriſt; but the Prieſts and Rulers put the Apoſtles in Priſon, *Acts* iv. 1—4.

13 Q. What Defence did the Apoſtles make when they were brought the next Day before the Prieſts and Rulers?

A. They took Courage again, and preached to this Court the Doctrine of the Goſpel of Chriſt; and ſilenced their Enemies, by having the Cripple that was healed ſtand among them, *ver.* 5—14.

14 Q. What became of them after this their Defence?

A. They were diſmiſſed, and charged to preach no more in the Name of Jeſus; but *Peter* and *John* declared they would obey God rather than Man, *ver.* 15—20.

15 Q. Whither went the Apoſtles after their Diſcharge?

A. They went to their own Company, and gave Glory to God in Prayer and Praiſe; and their whole Aſſembly was filled with the Holy Ghoſt, and boldly ſpake the Word of God, *ver.* 23—31.

16 Q. What remarkable Inſtance of Goodneſs and Compaſſion was practiſed by theſe firſt Believers?

A. The Souls of all of them were ſo united in Love to Chriſt, and one another, that they ſold their Poſſeſſions and Goods, and threw all into a common Stock, which the Apoſtles divided to every Man according to his Need, *Acts* iii. 44, 45. and iv. 32—35.

17 Q. Were they all faithful and honeſt in bringing the Price of their Eſtates to the Joint-Stock?

A. There was one *Ananias*, with his Wife *Sapphira*, who ſold a Poſſeſſion, and ſecretly withheld Part of the Money, though they declared they had paid it all in, *Acts* v. 1, 2.

18 *Q.* Did they meet with any Puniſhment for this their Hypocriſy and Deceit?

A. *Peter* charged them with *lying to the Holy Ghoſt*, and ſtruck them both dead with his Word, *ver.* 3—10.

19 *Q.* What Effect had this upon the Multitude?

A. It diſcouraged others that were in the Church from practiſing the like Deceit, and frightened Hypocrites from coming into the Church merely in Hopes of a Maintenance, *ver.* 11.

20 *Q.* What other Miracles were wrought by the Apoſtles?

A. Multitudes of Sick were healed, and thoſe that were poſſeſſed with Devils were relieved, both in *Jeruſalem* and the Cities round about, *ver.* 15, 16.

21 *Q.* Did the High-Prieſts and Rulers let the Apoſtles go on at this Rate?

A. They again put them in Priſon, but the Angel of the Lord by Night opened the Priſon-doors, and ſent them again to preach this Goſpel, *v.* 17—21.

22 *Q.* When they were brought again before the Rulers, how did they behave themſelves?

A. They charged the Rulers with putting Chriſt to Death, and declared they were Witneſſes of his Reſurrection; and that *God had exalted him to be a Prince and a Saviour, to give Repentance and Forgiveneſs of Sins*, ver. 29—32.

23 *Q.* What Effect had this Speech upon the Rulers and Elders?

A. At the Advice of *Gamaliel* (who doubted whether the Hand of God was not with the Apoſtles) they diſmiſſed them again; but they beat them

them firſt, and again commanded them to preach Jeſus Chriſt no more, *ver.* 34—42.

24 *Q.* When there were ſuch Multitudes of Converts, how could the Apoſtles both preach the Goſpel, and diſtribute the Money to the Poor?

A. The Apoſtles were ſenſible that the Labour was too much for them, and therefore they bid the Diſciples chooſe out ſeven Men (who were afterwards called *Deacons*) to take Care of the Poor, that they might more conſtantly be engaged in Preaching and Prayer, *Acts* vi. 1—5.

25 *Q.* How did the Apoſtles ſeparate thoſe whom the People choſe to this Office of a *Deacon?*

A. They prayed, and laid their Hands on them, *v.* 6.

26 *Q.* Who were the moſt conſiderable of theſe ſeven Men?

A. *Stephen* and *Philip*, who were full of Faith and Zeal, and had great Gifts communicated to them.

27 *Q.* What is related concerning *Stephen?*

A. He wrought Wonders, and no Doubt he preached the Word with Power, till he was accuſed to the Counſel for Blaſphemy againſt God and *Moſes*, ver. 8—15.

28 *Q.* How did *Stephen* defend himſelf?

A. By a long Rehearſal of their ancient Hiſtories, he charged them and their Fathers with reſiſting the Holy Spirit, with killing the Prophets, and with breaking the Law of God; and upbraided them at laſt with the Murder of Chriſt, *Acts* vii. 1—53.

20 *Q.* What did they do with *Stephen* after ſo bold a Speech?

A. When he told them further, that *he ſaw the Heavens opened, and Jeſus ſtanding at the right Hand of God*; they cried out againſt him as a Blaſphemer, with a loud Voice; they caſt him out of the City and ſtoned him, *ver.* 54—58.

30 *Q.* How did *Stephen* behave at his Death?

A. He, being the firſt Martyr for Chriſt, gave a glorious Inſtance of his Faith and Love.

31 *Q.* Wherein did his Faith appear?

A. At his Death he prayed, and ſaid, *Lord Jeſus receive my Spirit*, ver. 59.

32 Q. How did he manifeſt his Love?

A. He prayed for his Enemies, and ſaid, *Lord, lay not this Sin to their Charge*, ver. 60.

33 Q. What is recorded concerning *Philip* the Deacon?

A. He went down to *Samaria*, and preached Chriſt among them, and healed the Sick, and caſt out Devils, *Acts* viii. 5, 6, 7.

34 Q. Did he make any Converts there?

A. Yes, many of the *Samaritans* believed in Chriſt and were baptized, and among the reſt one *Simon* a Sorcerer, was baptized, who is commonly called *Simon Magus*, ver. 9—13.

35 Q. Did theſe Believers at *Samaria* receive the Holy Spirit alſo?

A. Peter and *John*, the Apoſtles, came down on Purpoſe from *Jeruſalem*, and laid Hands on them, and they received the Holy Spirit, *ver.* 14—17.

Note, This makes it evident, that *Philip*, who preached to the *Samaritans*, was not the Apoſtle ſo named, but the Deacon; for had he been the Apoſtle, there would have been no Need for *Peter* and *John* to come from *Jeruſalem* to lay Hands on thoſe that believed.

36 Q. How did *Simon Magus* betray his own Hypocriſy and Falſhood?

A. He offered them Money that he might have Power to communicate the Holy Ghoſt to others by laying on his Hands, *ver.* 18, 19.

37 Q. How was he reproved for this his Raſhneſs and Folly?

A. Peter ſaid to him, *Thy Money periſh with thee! Thou haſt no Part with us in this Matter; for*

for thy Heart is not right in the Sight of God, ver. 20, 21.

38 Q. Whither was *Philip* ſent next to preach?

A. The Angel of the Lord ſent him to meet a great Officer of the Queen of *Ethiopia* upon the Road, as he was returning from *Jeruſalem*, where he had been to worſhip as a Proſelyte, *ver.* 26, 27.

39 Q. How was he employed when *Philip* met him?

A. He was ſitting in his Chariot, and reading the 53d Chapter of *Iſaiah*, where it is written, *He was led as a Sheep to the Slaughter*, &c. *v.* 28--32.

40 Q. In what Manner did *Philip* preach the Goſpel to him?

A. Upon his enquiry, "who was the Perſon "of whom the Prophet ſpake?" *Philip* preached Jeſus Chriſt the Saviour to him, *ver.* 34, 35.

41 Q. What Succeſs had this Diſcourſe of *Philip?*

A. He profeſſed his Faith, that Jeſus is the Son of God, and was baptized as ſoon as they came to any Water, *ver.* 36—38.

42 Q. What became of *Philip* afterwards?

A. The Spirit of the Lord caught him away, and carried him to *Azotus*; whence he travelled to *Ceſarea*, and preached to all the Cities upon the Road, *ver.* 39, 40.

43 Q. What are the next remarkable Actions of *Peter?*

A. He went down to *Lydda*, and cured *Encas*, who had kept his Bed eight Years with the Palſy; and he went to *Joppa*, and raiſed *Dorcas* from the Dead, *Acts* ix. 32—41.

44 Q. Who was this *Dorcas?*

A. She was a Woman full of good Works, and who made Garments for the Poor, *ver.* 36—39.

45 Q. What was the Effect of theſe Miracles?

A. Many at *Lydda* and *Joppa* believed and turned to the Lord, *ver.* 35—42.

46 Q. What

46 Q. What Meſſage did *Peter* receive while he was at *Joppa?*

A. *Cornelius*, a Centurion that feared God, and prayed to him daily, was ordered by an Angel in a Viſion to ſend to *Joppa* for *Peter*, that he might teach him the Way of Salvation, *Acts* x. 1—6.

47 Q. Did *Peter* readily go upon this Meſſage, and preach to *Cornelius*, who was one of the Gentiles?

A. *Peter* being a Jew, would have thought it unlawful to keep Company with the Gentiles; that is, to go and ſojourn, and eat with them in a familiar Manner, as thinking them unclean: But God forewarned him in a Viſion, juſt before the Meſſengers came to him, that he ſhould freely go and preach to the Gentiles who ſent for him, *ver.* 19, 20, 28, 29.

48 Q. What Sort of Viſion was this whereby God forewarned *Peter* that the Gentiles ſhould not be judged unclean any longer?

A. While the Meſſengers of *Cornelius* drew near the City, *Peter* went upon the Houſe-top to pray; and there was a great Sheet appeared to be let down from Heaven, with all Manner of unclean Beaſts and Birds, and creeping Things; and a Voice bid *Peter* kill and eat, nor call thoſe Things unclean which God hath cleanſed, *ver.* 9, 20.

Note, By this Viſion *Peter* ſeems to have been taught theſe two Things at once; namely, He was taught literally and expreſly, that there were no more Jewiſh Diſtinctions of Meats to be obſerved; and he was taught, by way of Emblem, that the Gentiles ſhould no longer be counted unclean, or unfit for Jews familiarly to eat and converſe with.

49 Q. How did *Peter* begin his Sermon to *Cornelius* and his Friends?

A. Thus; *Of a Truth I perceive that God is no Reſpecter of Perſons; but in every Nation, he that feareth God, and worketh Righteouſneſs, is accepted of him*, Acts x. 34, 35.

50 Q. What was the chief Subſtance of his Diſcourſe?

A. He preached the Life, and Death, and Reſurrection of Chriſt; and that he was ordained to be the Judge of the World: and that whoſoever believeth in him ſhould have Remiſſion of Sins, *ver.* 36—43.

51 Q. Had this Sermon of *Peter* any remarkable Succeſs?

A. While *Peter* ſpake theſe Words, *the Holy Ghoſt fell on all thoſe that were preſent; and they ſpake with Tongues, and were baptized in the Name of the Lord*, ver. 44—48.

52 Q. How did *Peter* defend himſelf for converſing and eating with the Gentiles, when the Jewiſh Believers reproved him for it?

A. *Peter* related the whole Story, both of his own Viſion upon the Houſe-top, and of the Angel that was ſent to *Cornelius*, and the wonderful Succeſs of his Sermon; upon which they held their Peace, and glorified God, *Acts* xi. 1—18.

53 Q. Were the Diſciples of Chriſt free from Perſecution at this Time?

A. They had been free from Perſecution for a conſiderable Time in *Judea*, and *Galilee*, and *Samaria*, till *Herod* killed *James* the Brother of *John* with the Sword, and put *Peter* in Priſon, *Acts* ix. 31. and xii. 1—4.

54 Q. How did *Peter* eſcape from his Hands?

A. Prayer was made by the Church without ceaſing, for him; and while he was ſleeping between two Soldiers, bound with two Chains, and the Centinels kept the Priſon-door, at Night a Light ſhone in the Priſon, and the Angel of the Lord awakened him, the Chains fell from his Hands, the Gates opened of their own Accord, and the Angel brought him into the Street, and departed, *Acts* xii. 5—10.

55 Q. Whither went *Peter* after his Releaſe from Priſon?

A. To the Houſe of *Mary* the Mother of *John Mark*, where the Diſciples were met together for Prayer, and he ordered them to acquaint the Brethren of his miraculous Deliverance, *ver.* 12—17.

56 Q. How did *Herod* ſhew his Rage for his Diſappointment?

A. He commanded the Keepers of the Priſon to be put to Death, being exceedingly vexed that *Peter* had eſcaped his Hands, *ver.* 19.

57 Q. What remarkable Judgment of God fell upon *Herod?*

A. Upon a ſpecial Occaſion, ſitting on his Throne in his Royal Robes, he made a Speech to the People; upon which they cried out, *It is the Voice of a God, and not of a Man*; and immediately the Angel of the Lord ſmote him, becauſe he gave not God the Glory, and he was eaten of Worms, and died, *ver.* 21—23.

58 Q. What further Account is there given of *Peter* in Scripture?

A. He preached the Goſpel to the World, he encouraged the receiving the Gentiles into the Church without Circumciſion, by his own Example; he wrote Letters to encourage the Believers under Perſecution; till at laſt he was crucified, as Chriſt had foretold him, *Acts* xv. 7—11. firſt and ſecond Epiſtle of *Peter*, *John* xxi. 18, 19. 2 *Pet.* i. 13—15.

59 Q. Is there any Thing elſe recorded concerning the Apoſtle *John?*

A. He alſo preached the Word, and wrote the Hiſtory of the Life and Death of Chriſt, which is called his *Goſpel*; he wrote ſeveral Epiſtles to the Chriſtians; he was baniſhed to the Iſle of *Patmos* for the Sake of Chriſt, where he wrote the Book of the *Revelation:* In what order he wrote theſe Things, does not appear from Scripture.

60 Q. You

60 Q. You have informed us what were the Doctrines, and what was the Religion that the Apoſtles and Diſciples taught after Chriſt went to Heaven; but how comes it to paſs that among theſe Doctrines we do not find them inſiſting more expreſsly on that great Article of the Goſpel, the *Redemption* by Chriſt's Death, and the *Atonement* made for Sin by his Sufferings?

A. It is ſufficiently evident that this Doctrine was taught the World by *Peter* and *John*, as well as by *Paul*, ſince there is frequent mention of it in their Epiſtles, as well as it ſhines every where through the Epiſtles of St *Paul:* Nor can we ſuppoſe their Preaching utterly forgot or neglected what their Writings abound with, 1 *Pet.* i. 18, 19. ch. ii. 24. ch. iii. 18. and iv. 1. 1 *John* i. 7. ch. ii. 2. ch. iii. 16. and v. 6. and therefore it is poſſible they might preach it ſometimes at firſt, though it be not expreſsly recorded in ſuch ſhort Abſtracts of their Sermons, as we find in the Book of *Acts*. Or, if this Doctrine was not publiſhed at firſt with Frequency and Freedom, there ſeems to be a very good Reaſon for it, namely, becauſe neither the Jews nor Gentiles could well bear it ſo ſoon; for it was *a Stumbling-Block to the Jews, and Fooliſhneſs to the Greeks*, 1 Cor. i. 23. And they were to be led by Degrees into a full Acquaintance with the Myſtery of the Goſpel; even as Chriſt himſelf led his own Diſciples by ſlow Degrees into the Knowledge of this and other Things, *as they were able to bear them*, John xvi. 12.

CHAP.

CHAP. XXVI.

The Acts of PAUL *the Apoſtle, his Travels and Sufferings, his Life and Death.*

1 Q. WHO was *Paul?*

A. He was a Jew of the Tribe of *Benjamin*, born at *Tarſus*; his Name at firſt was *Saul*, he was brought up in the ſtrict Sect of the Phariſees, a Man of good Morals, and exceeding zealous of the Traditions of the Fathers, *Acts* xxiii. 9. and xxi. 39. *Phil.* iii. 5, 6. *Gal.* i. 14. *Acts* vii. 58.

2 Q. What was his Behaviour towards the Chriſtians while he continued a *Phariſee?*

A. He was a very great Perſecutor in his younger Years, he made Havock of the Church every where, ſending Men and Women to Priſon, and he encouraged thoſe who ſtoned *Stephen*, Acts viii. 1, 3. and vii. 58.

3 Q. How came he to become a Chriſtian?

A. As he was going to *Damaſcus*, with Orders from the High Prieſt to bring all the Chriſtians he could find there bound to *Jeruſalem*, he was ſtruck down on the Road, by a Blaze of Light from Heaven, *Acts* ix. 1—3.

4 Q. Did he hear any Voice at the ſame Time?

A. A Voice from Heaven ſaid to him, *Saul, Saul, why perſecuteſt thou me? I am Jeſus, whom thou perſecuteſt*, ver. 4, 5.

5 Q. What Effect had this upon *Saul?*

A. He trembled and cried out, *Lord, what wilt thou have me to do?* And the Lord bid him ariſe, and go to the City of *Damaſcus*, and there he ſhould be told his Duty, *ver.* 6.

5 Q. Did *Saul* obey this divine Viſion?

A. He roſe from the Earth, and found that he was ſtruck blind, and he was led by the Hand into *Damaſcus*,

Damaſcus, where he was three Days without Sight and without Food, and engaged much in Prayer, *ver.* 8—11.

7 Q. Who was ſent to teach him his Duty there?

A. Ananias, a Diſciple, was ordered by the Lord in a Viſion to go to him in the Houſe where he lodged, and to reſtore his Eye ſight, *ver.* 11, 12. and to tell him what Honour and Duty God had appointed for him.

8 Q. Did *Ananias* go willingly on this Errand?

A. He was at firſt afraid to go, becauſe he had heard of his cruel Perſecution of the Chriſtians; but the Lord aſſured him that *Saul* would receive him, becauſe he had given *Saul* alſo a Viſion of one *Ananias* to prepare him for his coming, *v.* 10, *&c.*

9 Q. How did *Saul* recover his Sight?

A. Ananias laid his Hands upon him, and he received his Sight, and was filled with the Holy Ghoſt, and was baptized, *ver.* 17, 18.

10 Q. Who appointed Saul at firſt to be a Preacher?

A. The Lord Jeſus ordered *Ananias* to tell him, that God had choſen him to know his Will, to ſee Jeſus, and to be a Witneſs for Chriſt to the World, *Acts* xxii. 14, *&c.* And ſome Time after that, Chriſt himſelf in another Viſion ſent him to preach to the Heathen Nations, *ver.* 21.

Note here. In St. *Paul*'s Rehearſal of this Matter to *Agrippa*, Acts xxvi. 16, &c. Chriſt himſelf is repreſented as giving *Paul* his firſt Commiſſion from Heaven to the Gentiles at this Time: Yet it has been queſtioned whether the Apoſtle does not in this Rehearſal join together all that Chriſt ſaid to him, both in his firſt Viſion upon the Road to *Damaſcus* and his ſecond Viſion at *Jeruſalem* in the Temple, when he was more expreſsly ſent to the Gentiles, *Acts* xxii. 17, 18, 21. but this is too large a Debate to be aſſumed here.

11 Q. How did *Saul* employ himſelf after this wonderful Apearance?

A. He was a few Days with the Diſciples at *Damaſcus*, and he ſoon preached Chriſt in the Synagogues, that he is the Son of God, to the Amazement of them that heard him, *ver.* 19—22.

12 Q. How came he to learn and preach the Goſpel ſo ſoon?

A. It is generally ſuppoſed that he was taught the Goſpel by Jeſus Chriſt himſelf in the three Days of his Blindneſs, for he declares he *learnt it not from Men*, Gal. i. 1, 11—16.

13 Q. Where did he preach the Goſpel when he went from *Damaſcus*?

A. In *Arabia*, and he returned again to *Damaſcus*, and did not go up to the Apoſtles at *Jeruſalem* till three Years after, *Gal.* i. 17, 18.

14 Q. When he returned to *Damaſcus*, how did the Jews bear with him?

A. They watched the Gates Night and Day to ſlay him; but the Diſciples took him by Night, and let him down by the Wall in a Baſket, *Acts* ix. 23—25. and 2 *Cor.* xi. 32, 33.

15 Q. When he came to *Jeruſalem* how was he received by the Diſciples?

A. They were all afraid of him, becauſe he had been ſo great a Perſecutor of the Chriſtians but a very few Years before, *ver.* 26.

16 Q. How were they perſuaded to believe that he was now a Diſciple of Chriſt?

A. Barnabas brought him to the Apoſtles, and gave an Account of Chriſt's calling him from Heaven, and his preaching boldly at *Damaſcus* in the Name of Jeſus, *ver.* 26, 27.

17 Q. Who was *Barnabas*?

A. A Levite of *Cyprus*, whoſe Name was *Joſes*, who was a zealous Diſciple of Chriſt and a Preacher of the Goſpel, whom the Apoſtles ſurnamed *Barnabas*, that is, the Son of Conſolation, *Acts* iv. 36.

18 Q. Did

18 Q. Did *Saul* preach Chriſt at *Jeruſalem?*

A. Yes, with great Courage; but the *Grecians*, (that is, the *Helleniſt* or Grecian Jews) ſought to ſlay him, and then the Brethren perſuaded him to retire to his native Place, *Tarſus* in *Cilicia*, Acts ix. 28—30.

19 Q. What was that other Viſion which he had of Chriſt when he was at *Jeruſalem?*

A. As he was praying in the Temple he ſaw the Lord, who aſſured him that the Jews would not receive his Witneſs concerning him, and bid him depart from *Jeruſalem*, for that he would ſend him to the Gentiles, *Acts* xxii. 17—21.

Note, Though this Account of *Paul*'s ſeeing Chriſt in the Temple at *Jeruſalem*, ſeems here immediately to follow the Account of his Converſion, *Acts* xxii. 16, 17. yet ſome think he had not this Viſion till the ſecond Time of his coming to *Jeruſalem*.

20 Q. Whither was *Barnabas* ſent by the Apoſtles?

A. When they heard of the great Succeſs of the Goſpel in foreign Ccuntries, they ſent him as far as *Antioch* in *Syria* to confirm the Diſciples, *Acts* xi. 22—24.

Note, This great Succeſs of the Goſpel at this Time, was partly among the Jews who reſided in other Countries, and partly the Jewiſh Proſelytes of the Gate, or the *devout Perſons*, and *ſuch as feared God*, Acts x. 17. and chap. xiii. 16, 50.

21 Q. Whither did *Barnabas* go when he left *Antioch?*

A. He went to *Tarſus* to ſeek *Saul*, and brought him to *Antioch*, where they ſpent a whole Year together, and there the Diſciples were firſt called *Chriſtians*, Acts xi. 25, 26.

22 Q. What further Commiſſion had *Barnabas* and *Saul* to preach the Goſpel to the Gentiles?

A. The

A. The Holy Spirit appointed the Prophets and Teachers at *Antioch* to ſeparate *Barnabas* and *Saul* to the Work to which he had called them, that is, to preach to the idolatrous Gentiles, which they did by Faſting, Prayer, and laying on their Hands, *Acts* xiii. 1—3.

23 *Q.* Who was their Aſſiſtant or Attendant in this Journey?

A. *John Mark*, Nephew to *Barnabas*, Acts xii. 25. xiii. 5. Col. iv. 10.

24 *Q.* What Oppoſition did they meet with when they came to *Paphos* in *Cyprus?*

A. When *Sergius Paulus* the Governor of the Country ſent for them, that he might hear the Word of God, *Elymas* a Jew, who was a falſe Prophet and a Sorcerer, withſtood them, in order to prevent the Governor from believing, *ver.* 6—8.

25 *Q.* How was *Elymas* puniſhed for this Crime?

A. *Saul* (who from this Time is called *Paul* in Scripture) ſtruck him blind with his Word, upon which the Governor believed in Chriſt, *v.* 10—12.

Note, From *Paphos* they went to *Pamphilia* in *Aſia,* and there *John Mark* returned to *Jeruſalem,* and left *Paul* and *Barnabas,* ver. 13.

26 *Q.* Where were the next remarkable Labours of *Paul* and *Barnabas?*

A. *Paul* preached in the Synagogue of the Jews at *Antioch* in *Piſidia*, where he proved Jeſus to be the promiſed Saviour, and publiſhed his Death and Reſurrection, and Forgiveneſs of Sins through his Name, *Acts* xiii. 14—41.

27 *Q.* What Effect had *Paul*'s Preaching upon the Inhabitants of that City?

A. Many of the Jews, filled with Envy, contradicted the Words of *Paul*, and blaſphemed Chriſt; upon which *Paul* declared, that ſince the Jews rejected

jected the Goſpel, they would turn to the Gentiles, according to the Command of the Lord, *v.* 45—47.

28 *Q.* Did the Gentiles receive the Goſpel there?

A. Many of them believed the Word of the Lord, which ſeems to be the firſt very remarkable Converſion of the idolatrous Gentiles: But the Jews prevailed ſo far as to drive *Paul* and *Barnabas* out of their Coaſts, who ſhook off the Duſt of their Feet againſt them, according to the Command of Chriſt, *ver.* 48—51. *Matt.* x. 14.

29 *Q.* Whither did *Barnabas* and *Paul* travel next?

A. They went to *Iconium*, and preached the Goſpel with ſome Succeſs there, both among the Jews and Gentiles; till being in Danger of ſtoning, they fled to *Lyſtra*, Acts xiv. 1—6.

30 *Q.* What remarkable Occurrence fell out at *Lyſtra*?

A. A Man that was born a Cripple, hearing *Paul* preach, was healed by *Paul*, and he leaped and walked, *ver.* 8—10.

31 *Q.* How did this Miracle affect the People?

A. They ſuppoſed *Barnabas* and *Paul* to be two of their Gods, namely, *Jupiter* and *Mercury*, who were come down in the Likeneſs of Men; and *Barnabas* and *Paul* had much ado to hinder the People from offering Sacrifice to them, *ver.* 8—18.

32 *Q.* Did the People continue in this Mind?

A. They were ſo changeable, that by the Perſuaſion of certain wicked Jews, they quickly ſtoned *Paul*, and left him for dead, *ver.* 19.

33 *Q.* How did *Paul* eſcape thence?

A. When his Enemies were gone, he roſe up and went with *Barnabas* through many Cities where they had preached the Goſpel to confirm the Diſciples; and then they returned to *Antioch* in *Syria*,

Syria, from whence they had been ſent forth, and recommended to the Grace of God, *ver.* 20—27.

34 *Q.* What new Troubles aroſe while they were at *Antioch?*

A. Some Jewiſh Chriſtians coming from *Judea*, taught the Brethren that they could not be ſaved, unleſs they were circumciſed, and kept the Law of *Moſes*, Acts xv. 1.

35 *Q.* How was this Controverſy determined?

A. *Paul* and *Barnabas* were ſent to *Jeruſalem* to the Apoſtles and Elders about this Queſtion, *v.* 2. *Note*, It is probable that at this Time *Paul* told *Peter*, *James* and *John*, of the Liberty of the Goſpel, or the Freedom from all Jewiſh Ceremonies, which he preached to the Gentiles, *Gal.* ii. 1—9. and which he calls *his* Goſpel, being evidently the Apoſtle of the Gentiles, *Gal.* ii. 7—9. and 1 *Tim.* ii. 7.

36 *Q.* How did the Apoſtles and Elders decide it?

A. Firſt, *Peter* declared that the Gentiles had received the Goſpel from his Mouth, as well as the Jews; and there was now no Difference between them, ſince God had declared his Acceptance of them by giving them the Holy Spirit, and that without Circumciſion. Secondly, *Barnabas* and *Paul* rehearſed what wondrous Succeſs God had given to their Miniſtry among the Gentiles, and what Miracles were wrought among them: Then *James* delivered his Opinion, that ſince the Gentiles had received the Goſpel, as it was foretold by the Prophets, they ſhould not be burdened with Circumciſion and other Jewiſh Ceremonies: upon which, at laſt, the Apoſtles and Elders, and the whole Church, ſent a Meſſage to *Antioch*, and other Countries, that the Gentile Converts were not bound by the Jewiſh Laws: Yet, by the Direction of the Holy Spirit, they required them at

that Time *to abſtain from Meats offered to Idols, from eating Blood, from Things ſtrangled, and from Fornication*, ver. 6—30.

37 Q. Why were theſe few Things ſo particularly forbid to the Gentile Converts?

A. Some ſuppoſe theſe were the Things always forbidden to the Jewiſh Proſelytes of the Gate. *See* Note on Qu. 20. And that it would have given too much Offence to the Jews, as well as to thoſe Proſelytes, if the Apoſtles had not required the Gentile Converts to obſerve theſe Rules, at leaſt for the preſent Seaſon.

Note, Fornication was a Thing always unlawful in itſelf, yet here other Things are joined with it which are not ſinful in their own Nature: becauſe the eating of Blood and Things offered to Idols, were frequently attended with Fornication and Impurity, among the Gentiles, at their Idolatrous Feaſts; and therefore this Sin of Fornication is expreſsly forbidden here, to put the Chriſtians always in mind of the Unlawfulneſs of it; and more particularly, becauſe ſome profeſſed Chriſtians in that Age pretended it to be lawful, ſuch as the *Gnoſtics, Nicolaitans*, &c. *Abſtinence from Things offered to Idols* ſeems to be but a temporary Command, for particular Times and Places; ſince it is permitted in ſome Caſes by the Apoſtle, namely, where it gives no Offence, 1 *Cor.* x. 19—31. And *Abſtinence from Blood*, not being in itſelf unlawful, ſeems to ſtand on the ſame Foot: For it is plain, that the Reaſon given againſt eating Blood is, becauſe it was devoted to God to make Atonement for Sin, *Lev.* xvii. 10—14. And the Blood of Beaſts ſlain for Food was to be poured out on the Ground, *becauſe the Life*, or moſt noble Part of the Creature, *was contained in it*; and was devoted to God, as a ſort of Firſt-fruits, to ſanctify the reſt for the Eaters uſe. But now, the Blood of Chriſt, having made full Atonement for Sin, and all Sorts of

Food under the New Teſtament being *ſanctified* to the Eater *by the Word and Prayer,* 1 Tim. iv. 3—5. Blood has neither of theſe Uſes continued; and is therefore one of thoſe Meats which *may be eaten with Thankſgiving,* though it was forbidden at firſt for a Seaſon, together with Meats offered to Idols, leſt the Jews and Proſelytes ſhould take Offence.

38 Q. What were the next Travels of *Paul* and *Barnabas?*

A. They determined to viſit their Brethren in every City where they had preached the Goſpel; but they could not agree about taking *John Mark* for their Aſſiſtant, becauſe he had left them before in the Middle of their Work, *ver.* 36—38.

39 Q. How was this Contention ended between *Barnabas* and *Paul?*

A. Barnabas took *Mark,* and ſailed to *Cyprus*; *Paul* choſe *Silas,* (who had been ſent with them from *Jeruſalem* to *Antioch*) and went through *Syria* and *Cilicia,* confirming the Churches, *ver.* 39—41.

40 Q. Where did *Paul* meet with *Timothy?*

A. He was a young Diſciple at *Lyſtra,* the Son of a Jewiſh Woman, and *Paul* took him for their Companion in the Miniſtry; and they travelled through many Parts of that Country which is now called the *Leſſer Aſia,* Acts xvi. 1—8.

Note, Aſia is a large Country, one Quarter of the World. The *Leſſer Aſia* is the ſame with *Natolia,* a ſquare Country between the *Euxine* Sea and the *Mediterranean.* But the *Aſia* which the Scripture ſo frequently ſpeaks of in the *Acts,* ſeems to be but a ſmall Part of this *Leſſer Aſia,* including only *Phrygia, Myſia, Caria* and *Lybia,* which are waſhed on the Weſt by the *Ægean* Sea; and where the famous ſeven Churches were, *Rev.* i. 11.

41 Q. Where was the next remarkable Place of their Miniſtry?

A. They

A. They were invited to *Macedonia* by a Viſion, and they went to *Philippi*, a chief City of that Country, and preached there with ſome Succeſs, *ver.* 9—15.

Note, Here it is probable that *Luke*, who wrote the *Acts of the Apoſtles*, became a Companion of *Paul*, becauſe from this Time he uſes the Word WE in his Hiſtory.

42 Q. What Miracle was wrought there?

A. They caſt a Devil out of a certain young Woman, who brought much Gain to her Maſters by foretelling Things to come, *ver.* 16—18.

43 Q. How did her Maſters bear it when they ſaw their Gains were gone?

A. They brought *Paul* and *Silas* to the Magiſtrates, and charged them with teaching *ſtrange Cuſtoms*; whereupon they were beaten and impriſoned, and their Feet made faſt in the Stocks, *ver.* 19—24.

44 Q. How were they releaſed thence?

A. At Midnight *Paul* and *Silas* prayed, and ſang Praiſes to God; the Priſon was ſhaken with an Earthquake, the Doors opened, their Bands were looſed; upon which the Goaler awaking, was going to kill himſelf, ſuppoſing the Priſoners had been fled, *ver.* 25—27.

45 Q. How was this Self-Murder prevented?

A. Paul and *Silas* ſhewed themſelves as his Priſoners, preached the Goſpel to him; upon which he believed, and he and his Houſe were baptized, *ver.* 28—34.

46 Q. But did the Magiſtrates then diſmiſs them?

A. Yes; they deſired them to depart when they knew they were *Romans*, becauſe they had beaten and impriſoned them uncondemned, *ver.* 35—40.

47 Q. What Trials did they meet with at *Theſſalonica?*

A. Many Greeks and Jews were converted there; but the unbelieving Jews there roſe up againſt them, and almoſt in every City where they came; and they went next to *Berea*, Acts xvii. 1—10.

48 Q. What was the wiſe and generous Conduct of the *Bereans?*

A. They, that is, the Jews of *Berea*, *ſearched the Scriptures daily*, to find whether *Paul* and *Silas* taught the Truth; and by this Practice many of them were led to believe in Chriſt, *ver.* 10—13.

49 Q. In what Manner did *Paul* preach, when he came to *Athens?*

A. He diſputed with the Jews in their Synagogues, with the devout Perſons, and with the Heathen Philoſophers in the Market-Place; and on *Mars* Hill he took Occaſion to preach the true God to the People from an Altar he found, inſcribed, *To the Unknown God*, ver. 16—30.

50 Q. But did he not alſo preach Jeſus Chriſt and the Goſpel?

A. Yes; by preaching Natural Religion firſt, he led them by Degrees to the Doctrine of Chriſt, and aſſured them that Jeſus Chriſt was appointed to be the Judge of the World, and that God had raiſed him from the Dead, as a ſure Token of it, *v.* 30, 31.

51 Q. What Employment had *Paul* at *Corinth?*

A. He there met with *Aquila*, a believing Jew, with his Wife *Priſcilla*, and wrought with him at his Trade, for they were both Tent-makers; but he preached in the Jewiſh Synagogue every Sabbath, *Acts* xviii. 1—4.

52 Q. What Effect had his Preaching there?

A. He continued there by Orders received from Chriſt in a Viſion a Year and ſix Months; and ſome Jews and many Gentiles believed and were baptized, *ver.* 5—11.

53 Q. What

53 Q. What Perſecution did he meet with there?

A. The Jews brought him before *Gallio* the Deputy Governor, but he wiſely refuſed to take Cognizance of any of their Controverſies about Religion, unleſs they could have charged him with ſome Wickedneſs or injuſtice, *ver.* 12—16.

Note 1, Though *Paul* found ſuch great and remarkable Succeſs in his Miniſtry among the *Corinthians*, yet by the Means of ſome falſe Brethren, and ſome ambitious Pretenders to Apoſtleſhip, there were ſuch Factions and Contentions raiſed in this Church, that coſt him much Sorrow of Heart. And this was increaſed by the irregular Lives and immoral Practices of ſome of his Converts there, which occaſioned his writing two large and excellent Epiſtles to them.

Note 2, It is thought moſt probable that *Paul*, who went from *Corinth* to *Cenchrea*, and to *Epheſus*, left *Aquila* and *Priſcilla* at *Epheſus*, where they inſtructed *Apollos*, a fervent Preacher, a Diſciple of *John* Baptiſt, in the Goſpel of Chriſt: But that *Paul* himſelf went to *Jeruſalem* to the Feaſt, and returned to *Epheſus* again before *Aquila* went thence, and before his great Succeſs at *Epheſus* began; which is related in the very next Chapter, namely, the xixth.

54 Q. When *Paul* came to *Epheſus*, what remarkable Occurrences did he meet with there?

A. He found ſome Perſons who were baptized only unto *John*'s Baptiſm, and he preached Jeſus Chriſt to them, and they believed, and were baptized in the Name of Chriſt; and when *Paul* laid his Hands on them, they received the Holy Ghoſt, and ſpake with Tongues, *Acts* xix- 1—7.

55 Q. How did he perform the reſt of his Miniſtry there?

A. Three Months he preached the Goſpel in the Jewiſh Synagogue; but when the Jews were hardened againſt him, he taught the ſame Goſpel

in the School of one *Tyrannus* for near two Years, and healed many Diſeaſes, and caſt out evil Spirits, *ver.* 8—12.

57 *Q.* Was he not perſecuted by the Heathens in this Place?

A. When *Demetrius*, a Silverſmith, who made Silver Shrines for the Goddeſs *Diana*, (whoſe famous Temple ſtood at *Epheſus*) found that the Worſhip of the Goddeſs declined through *Paul*'s Preaching, he ſtirred up the Men of his Trade, and by them a Multitude of People were raiſed againſt *Paul*, ſo that he was in Danger of his Life, *ver.* 24—29.

58 *Q.* How did he eſcape here?

A. The Town Clerk finding ſuch a rude Tumult, with ſoft Words compoſed and quieted them, and bid *Demetrius* go fairly to Law, if any Man had injured him, *ver.* 29—41. The Uproar being thus compoſed, *Paul* took his Leave of the Diſciples, and after ſeveral ſhort Journies and Labours in the Goſpel in thoſe Parts he came to *Troas*, Acts xx. 1—6.

59 *Q.* Was there any Thing of Importance fell out in the ſeven Days while *Paul* tarried at *Troas?*

A. *Paul* preached and broke Bread on the firſt Day of the Week, and continuing his Speech till Midnight, a young Man named *Eutychus* ſlept and fell down from the third Story, and was taken up dead, *Acts* xx. 6—9.

60 *Q.* How was the young Man recovered?

A. *Paul* fell on him and embraced him, and brought him alive before them, *ver.* 10—12.

61 *Q.* What Exhortation did *Paul* give at *Miletus?*

A. He ſent to *Epheſus*, and called the Elders of the Church, made a moſt affectionate Diſcourſe to them; bid them *Take heed to themſelves, and to the Church of God, which he had purchaſed with his own Blood*; warned them of grievous Wolves that ſhould enter

enter into the Flock, encouraged them to perſevere in Faith and Holineſs, and recommended them to God and the Word of his Grace, *ver.* 17—35.

62 *Q.* Whither did *Paul* travel next?

A. He haſtened to *Jeruſalem* by many Journies, and Voyages, travelling through ſeveral Cities, though he was diſſuaded from it by many Diſciples; and was particularly told by *Agabus*, a Chriſtian Prophet, that he ſhould be bound at *Jeruſalem*, and delivered into the Hands of the Gentiles, *Acts* xx. 16. and xxi. 1—15.

63 *Q.* In what Manner did *Agabus* deliver this Prophecy?

A. He bound his own Hands and Feet with *Paul*'s Girdle, and ſaid, *Thus ſaith the Holy Spirit, ſo ſhall the Jews at Jeruſalem bind the Man that owns this Girdle*, ver. 11.

64 *Q.* What was the noble Speech and Reſolution of *Paul* on this Occaſion?

A. When the Brethren wept at the Thoughts of his Sufferings, he anſwered, *What mean ye, to weep and to break my Heart? For I am ready not to be bound only, but to die at Jeruſalem for the Name of the Lord Jeſus*, Acts xxi. 12, 13.

65 *Q.* What was the firſt Thing he did when he came to *Jeruſalem?*

A. He went to *James* the Apoſtle, and to the Elders, and declared what God had wrought by his Miniſtry among the Gentiles, *Acts* xxi. 17—20.

Note, Here he now publiſhed freely to the whole Church his Succeſs among Idolaters, which he had communicated only before privately, and to a few, *Gal.* ii. 2.

66 *Q.* What Advice did the Elders at *Jeruſalem* give him?

A. They adviſed him to ſhave and purify himſelf by an Offering, after the Manner of the Jews,

who had the Vow of the *Nazarite* upon them, *Numb.* vi. that he might not be ſuſpected of diſobeying the Jewiſh Law, either by the believing or unbelieving Jews, who were all zealous for it, *ver.* 20—25.

Note, This Compliance of St. *Paul* being recommended to him by one Apoſtle, namely, *James,* and by the Elders at *Jeruſalem,* Acts xxi. 18, 20, *&c.* and being put in practice by himſelf, who was, perhaps, the chief of the Apoſtles, we cannot reaſonably ſuppoſe it ſinful or blame-worthy, eſpecially ſince the Scripture paſſes no Cenſure on it: And yet muſt we not ſay the religious Ceremonies of the Jews, and particularly all the Sin-offerings, (ſuch as this was, *Numb.* vi. 14.) were aboliſhed by the great Sacrifice of Chriſt, and the Introduction of Chriſtianity by the Holy Ghoſt at Pentecoſt?—In order therefore to vindicate this Practice of St. *Paul,* we may conſider the Jewiſh Ceremonies under a twofold Aſpect; 1. As they were Part of their National Laws, under God as their King; and, 2. As Part of their Religious Worſhip paid to him as their God. Now the Jewiſh State being not yet deſtroyed, may we not ſuppoſe that St. *Paul* might comply with theſe Practices as a Part of the national Jewiſh Laws, rather than as a religious Worſhip? for he every where declared the Gentiles to be free from them.

Or, if we conſider theſe Ceremonies only in their religious Deſign, may we not ſuppoſe, that from the Death of Chriſt, which was the ſubſtantial Sacrifice, theſe Shadows ſo far vaniſhed, that they ceaſed to be neceſſary, but were left, for a Seaſon, as indifferent Things to the Jews, which, as the Apoſtle expreſſes, *Heb.* viii. 13. were *decaying, and waxing old and ready to vaniſh away?* May we not ſuppoſe the divine Indulgence of them for a Seaſon, becauſe of the Weakneſs of Mankind, who cannot eaſily bear a univerſal Change of their ancient Cuſtoms all at once? and for this Reaſon, leſt the Jews ſhould take too

too great Offence, St. *Paul* took *Timothy* and circumciſed him, in order to make him a Preacher, ſince his Mother was a Jeweſs, *Acts* xvi. 1, 3. this being a lawful thing to him, though not neceſſary. At the ſame time he would not have *Titus* circumciſed, becauſe he was a Gentile, who had had nothing to do with the Jewiſh Law, *Gal.* ii. 3. And the ſame Apoſtle being a Jew, for the ſame Reaſon might comply with the Jewiſh Rites of ſhaving his Head, and ſacrificing, as Things left *indifferent* to the Jews for a Seaſon, by the Will of God, in Compliance with the Weakneſs of Man.

67 Q. Did this piece of Compliance ſecure *Paul* from the Perſecution of the Jews?

A. The unbelieving Jews had ſuch a rooted Hatred againſt him for his Zeal and Succeſs in preaching up Chriſtianity, that they ſeized him under pretence of his having brought Greeks into the Temple, though it was not true; and they were ready to tear him to pieces, till the chief Captain reſcued him, and gave him Leave to give an Account of himſelf to the Multitude, *v.* 27—40.

68 Q. What Defence did *Paul* then make?

A. He gave them the Hiſtory of his being a Jew by Birth, and brought up at the Feet of *Gamaliel*, in *Jeruſalem*; of his former Zeal againſt Chriſt, his being ſtruck down to the Ground on the Road, and called to from Heaven by Jeſus Chriſt; and alſo of his Viſion of Chriſt in the Temple, ſending him to preach the Goſpel to the Gentiles, *Acts* xxii. 1—21.

69 Q. How did the Jews bear this Speech?

A. When he ſpake of being *ſent to the Gentiles*, they lifted up their Voices and ſaid, *Away with ſuch a Fellow from the Earth, for it is not fit he ſhould live*, ver. 22.

70 Q. How was he ſecured from their Rage?

A. The chief Captain again ſeized him, and

brought him into the Caſtle, and the next Day he ordered the Chief Prieſts and the Council to appear, that *Paul* might give an Account of himſelf to them, *ver.* 24—30.

71 Q. How did *Paul* plead his own Cauſe here before the Council?

A. He found one Part was Sadducees, who denied the Reſurrection, and the other Part Phariſees, who believed it; and therefore he artfully, and yet truly declared, *It is for the Hope of the Reſurrection of the Dead I am called in queſtion:* for indeed the Reſurrection of Chriſt from the Dead, and our Reſurrection by him, were ſome of the greateſt Articles of the Chriſtian Faith, and that which *Paul* preached, *Acts* xxxiii. 6, 7.

72 Q. What Effect had this upon the Council?

A. They fell into Contention among themſelves, and the Phariſees ſaid, *they found no Evil in him*; and again the chief Captain ſecured him in the Caſtle, *ver.* 9, 10.

73 Q. What particular Encouragement had *Paul* from Heaven under theſe Sufferings?

A. It was this Night that the Lord Jeſus appeared to him and ſaid, *Be of good Cheer, Paul, for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome,* Acts xxiii. 11.

74 Q. What was the next Danger he was expoſed to?

A. More than forty Jews had bound themſelves under a great Curſe, *not to eat till they had killed Paul*; and therefore they perſuaded the chief Prieſts and Elders to deſire that he might once again be brought before them, *ver.* 12—15.

75 Q. By what Means did the Providence of God ſecure *Paul* from this Conſpiracy?

A. Claudius Lyſias, the chief Captain, having private

private Notice of this Conſpiracy from *Paul*'s Nephew, ſent him to *Ceſarea*, to *Felix* the Governor of *Judea*, by Night, with a Guard of almoſt five hundred Men, *ver.* 16—35.

76 Q. What was the next Step taken by the High-Prieſts and Elders to condemn *Paul*, an how did *Paul* defend himſelf?

A. They went down to *Ceſarea*, and laid their Accuſation before *Felix:* But *Paul* defended himſelf by declaring, *he believed the Law and the Prophets*; nor was he guilty of profaning the Temple, or raiſing a Tumult, nor of any Thing of which they accuſed him, *Acts* xxiv. 1—21.

77 Q. What did *Felix* determine concerning him?

A. Felix only kept him as a Priſoner; for he ſaw no Reaſon to condemn him; and often diſcourſed with him, hoping that *Paul* or his Friends would give him a good Bribe for a Releaſe, *ver.* 22—28.

78 Q. Had *Paul*'s Diſcourſes any good Effect upon *Felix?*

A. Once, as he ſpoke *concerning Faith in Chriſt, and reaſoned of Righteouſneſs, Temperance, and Judgment to come, Felix trembled*, and bid *Paul* retire till he had a more convenient Seaſon to hear him further, *ver.* 24, 25. But he kept him Priſoner ſtill to pleaſe the Jews, *ver.* 27.

79 Q. Did the High-prieſts and Elders entirely drop their Accuſations againſt *Paul?*

A. Two Years after this, *Feſtus* was made Governor in the room of *Felix*, and the Jews went to *Ceſarea* and laid grievous Complaints againſt him, *Acts* xxiv. 27. and xxv. 2.

80 Q. How did *Paul* come off before *Feſtus?*

A. He utterly denied the Charge of the Jews: andw hen *Feſtus* would have had him go up to *Je-*

ruſalem to be jndged of theſe Matters, as the Jews deſired, in hopes to kill him by the Way; *Paul* told *Feſtus*, that he knew very well he had done the Jews no wrong, that no man ought to deliver him up to the Hands of the Jews, and therefore he *appealed to Cæſar*, ver. 9—12.

81 Q. What Occaſion had *Paul* then to plead his Cauſe again before *Agrippa*, who was the King of *Galilee?*

A. Agrippa, with his Siſter *Bernice*, came to make a Viſit to *Feſtus*; upon which *Feſtus*, among other Converſation, informed him that he was going to ſend *Paul* the Priſoner to *Cæſar* upon his Appeal, and he would fain ſend to *Cæſar* a more particular Account of the Caſe; upon which *Agrippa* deſired to hear *Paul* himſelf, *ver.* 13—27.

82 Q. What was the Subſtance of *Paul*'s Speech to *Agrippa?*

A. Paul knew that *Agrippa* was acquainted with the Laws and Cuſtoms of the Jews, and therefore he related before him in brief the Hiſtory of his younger Life, as a Phariſee; his Hatred of the Chriſtians; his being called by Jeſus Chriſt from Heaven, when he was on the Road to *Damaſcus*; and his preaching the Reſurrection of Chriſt and his Goſpel ever ſince; which he maintained to be all agreeable to *Moſes* and the Prophets, *Acts* xxvi. 1—23.

83 Q. What Influence had this Speech upon *Agrippa?*

A. Paul addreſſed King *Agrippa* in ſo agreeable a Manner, that *Agrippa* declared that he *was almoſt perſuaded to be a Chriſtian*; and that *Paul* had done nothing worthy of Death, or of Bonds; and that he might have been ſet at liberty, if he had not appealed to *Cæſar*, ver. 26—32.

84 Q. How

84 Q. How was *Paul* ſent to *Cæſar* at *Rome?*

A. He was ſent thither by Sea, with ſeveral other Priſoners, and Soldiers to guard them: They had a Voyage of the utmoſt Danger, through Storms and dark Weather, which *Paul* foreſaw, and warned the Sailors of it. They were at laſt ſhipwrecked, but all eſcaped ſafe to Land, as *Paul* had aſſured them by a Viſion of an Angel. The Name of the Iſland was called *Malita*, now *Malta*, Acts xxvii.

85 Q. Was there any remarkable Occurrence fell out there?

A. The Rain and the Cold made them kindle a Fire, and there came a Viper from among the Sticks and faſtened on *Paul*'s Hand; but he ſhook it off, and felt no harm, *Acts* xxviii. 1—5.

86 Q. What did the barbarous People of the Iſland think of this when they ſaw it?

A. They thought at firſt this Man was a Murderer, and Vengeance purſued him at Land, tho' he had eſcaped the Sea: But when they ſaw him ſhake off the Viper and no Harm come to him, they changed their Minds, and ſaid he was a God, *ver.* 4—6.

87 Q. What Entertainment did they meet with upon the Iſland?

A. *Publius*, the chief Man there, lodged him three Days; *Paul* prayed, and healed his Father of a Bloody-Flux, by laying on his Hands; upon which many other diſeaſed Perſons came and were healed, *ver.* 7—9.

88 Q. How long did they tarry there?

A. They tarried three Months, becauſe it was Winter; and then ſailed again, and landed in *Italy*, and travelled towards *Rome*, ver. 11—13.

89 Q. How was *Paul* diſpoſed of when he came into the City?

A. He

A. He was ſuffered to dwell by himſelf with a Soldier that kept him, ver. 16.

90 Q. What was *Paul*'s firſt Work when he came to *Rome?*

A. In three Days Time he ſent for the Chief of the Jews that were in the City, and excuſed himſelf to them that he was conſtrained to appeal unto *Cæſar*; and afterwards, on a Day appointed, he preached the Goſpel of Chriſt to them out of the Law of *Moſes* and the Prophets, *ver.* 17—23.

91 Q. What Effect had this Sermon of *Paul* on the Jews at *Rome?*

A. They were much divided; ſome believed the Goſpel, and others oppoſed it: upon which *Paul* anſwered, that *the Salvation of God is ſent to the Gentiles, and they will hear it,* ver. 24, 28.

92 Q. How long did *Paul* continue there?

A. He dwelt two whole Years in his own hired Houſe, and preached the Things concerning Chriſt to all that would come to hear him, *ver.* 29—31.

Note, Here ends the Hiſtory of the Book of Scripture, called the *Acts of the Apoſtles.* What remains is collected from the Epiſtles of *Paul.*

93 Q. Since ſeveral of the Epiſtles of *Paul* are ſaid to be written from *Rome,* which are thoſe which he is ſuppoſed to write at this Time?

A. Thoſe to the *Philippians, Epheſians, Coloſſians,* and to *Philemon*; and he tells them, he ſhall ſoon come to them: and about this Time his Bonds were manifeſt in all the Place, having continued there ſo long, *Phil.* i. 13, 26. *Eph.* vi. 30. *Col.* iv. 18. *Philem.* 9, 22.

94 Q. When he was releaſed from Priſon at *Rome,* whither did he go?

A. Into ſeveral Countries both of *Europe* and *Aſia,* preaching the Goſpel, and confirming the Chriſtian Converts.

95 Q. Who

95 Q. Who attended and aſſiſted him in his Miniſtry and his Travels?

A. Sometimes *Tychicus*, or *Timothy*; ſometimes *Titus*, *Demas*, or *Luke*, *Silas*, or *Trophimus*, whom he left ſick at *Miletum* when he went again to *Rome*. See 2 *Tim.* iv. 10—12.

96 Q. What became of him when he came the ſecond Time to *Rome?*

A. He was caſt into cloſe Priſon, and when he made his firſt Defence all Men forſook him; and *Alexander* the Copper-ſmith did him much hurt, 1 *Tim.* iv. 14—16.

97 Q. Did he finiſh his Life and Labours here?

A. He now tells *Timothy* that the *Time of his Departure is at hand*, and he was *juſt ready to be offered up*, when he wrote the ſecond Epiſtle to him from *Rome*, 2 Tim. iv. 6. And when he had both laboured and ſuffered more than any of the Apoſtles, as he himſelf had told us, 1 *Cor.* xv. 10. 2 *Cor.* xi. 23, *&c.* he was beheaded, as a Martyr for Chriſt, under the Reign of *Nero*, Emperor of *Rome*, as the ancient Hiſtorians inform us.

My Deſign in writing this Summary of Scripture-Hiſtory, *by way of Queſtion and Anſwer, was chiefly for the eaſier Inſtruction of the Younger Part of Mankind, and not ſo much for the Improvement of the Learned; for which reaſon I have not been ſolicitous to trace out, with a critical and chronological Accuracy, every Step of the Travels of* Paul; *nor relate how often he went to* Jeruſalem, *and to other Cities, in repeated Voyages and Journies; but only to point out his moſt remarkable Travels, Labours, and Sufferings. A more exact Account is drawn up, with great Labour and Skill, by a learned Writer in his Book intitled,* Miſcellanea Sacra, Vol. I. *to which*

which I would refer thoſe who deſire a fuller Information of this Matter.

The principal Thing I had in View, from the Beginning to the End of this Work, was to ſet down ſome of the moſt neceſſary and the moſt important Matters of Fact recorded in Scripture; amongſt which I have choſen out thoſe which would be moſt entertaining to younger Minds, and would make the deepeſt and moſt laſting Impreſſion upon them, and ſuch as would lead them into a Survey of the various and wonderful Tranſactions of the Providence and Grace of God among Men; the ſucceſſive and gradual Diſcoveries of the Will of God to Men; the different Forms of Religion in different Ages of Mankind; the Rules of Duty toward God and toward one another; together with an Account of their Obedience or Diſobedience to him, with their Bleſſings and their Puniſhments, their Afflictions, Trials, and Deliverances, and that from the Beginning of the World to the Promulgation of the Goſpel by the Apoſtles in the firſt Age of the Chriſtian Church: And this is as far as the Hiſtory of the Scripture reaches.

THE END.

ADVERTISEMENT

RELATING TO THE

FIGURES.

THE Hiſtory of Perſons and Nations, the Deſcription of Places and Things, the Cuſtoms of particular Countries and Ages, together with the Rites and Ceremonies of Worſhip, may be repreſented to the Reader with much greater Exactneſs and Perſpicuity, by Aſſiſtance borrowed from Maps and Figures, which ſet them plainly before the Eye. But there were two Things which hindered me from making ſo great Uſe of theſe Aſſiſtances as I could have deſired.

The *firſt* is this: It would have increaſed the Expence, and rendered the Book perhaps too chargeable to common private Families, and their Children, whoſe Inſtruction in the Knowledge of Things relating to the Church of God in all Ages, I have chiefly deſigned.

The other Things that diſcourage me, was the great Difficulty to adjuſt the exact Form of ſeveral Places and Things mentioned in this Book; particularly that of the City of *Jeruſalem*, and the various remarkable Parts of it; and the Temple built by *Solomon*, and rebuilt, firſt by *Zerubbabel*, and afterward by *Herod*; together with the ſeveral Courts and Edifices that belonged to it. There is ſo very wide a Difference among the ſeveral Opinions of learned Men, who have laboured in deſcribing the Temple, ſuch as *Villalpandus*, *Arias Montanus*, *Witſius*, *Lightfoot*, Father *L'Army*, &c. that it is hard to determine with any Certainty, which was the

the true Form, and I was not willing to lead my Readers into a Miſtake.

However, that this Book might not be utterly deſtitute of ſome of theſe Advantages, I have endeavoured to repreſent the *Tabernacle* raiſed by *Moſes* in the Wilderneſs, in the Midſt of the Camp of *Iſrael*, together with the *Altars* and *Veſſels* that relate to it, the ſeveral *Coverings* of it, the *Court* round about it, and the *Garments* of the High-Prieſt, that my Readers might obtain ſome clearer Ideas of theſe Things; becauſe ſome of theſe Things are ſo often mentioned in the Old Teſtament, and to theſe the Apoſtle *Paul*, in his Epiſtle to the *Hebrews*, has ſo frequent Reference while he explains the Goſpel of Chriſt: And I hope theſe will in ſome Meaſure attain the End which I propoſed to myſelf.

In the firſt PLATE.

In the *Court of the Tabernacle* the Reader may obſerve the Pillars of Wood ſtanding on Sockets of Braſs, with the hangings of fine Linen five Cubits deep, which is ſuppoſed to be Gauſe or Network, that the whole Nation might ſee what was done there: theſe Hangings went all round, and incloſed the Court, which was a long Square, a hundred Cubits in length, from Eaſt to Weſt, and fifty Cubits in breadth from North to South, *Exod.* xxxviii. 9. and xxvii. 18.

He may obſerve alſo the *Pins of Braſs* fixed in the Ground, to which the Top of every *Pillar* was faſtened by a Cord, to keep the Pillars firm and ſteady againſt the Wind, *Numb.* iii. 37. and iv. 32.

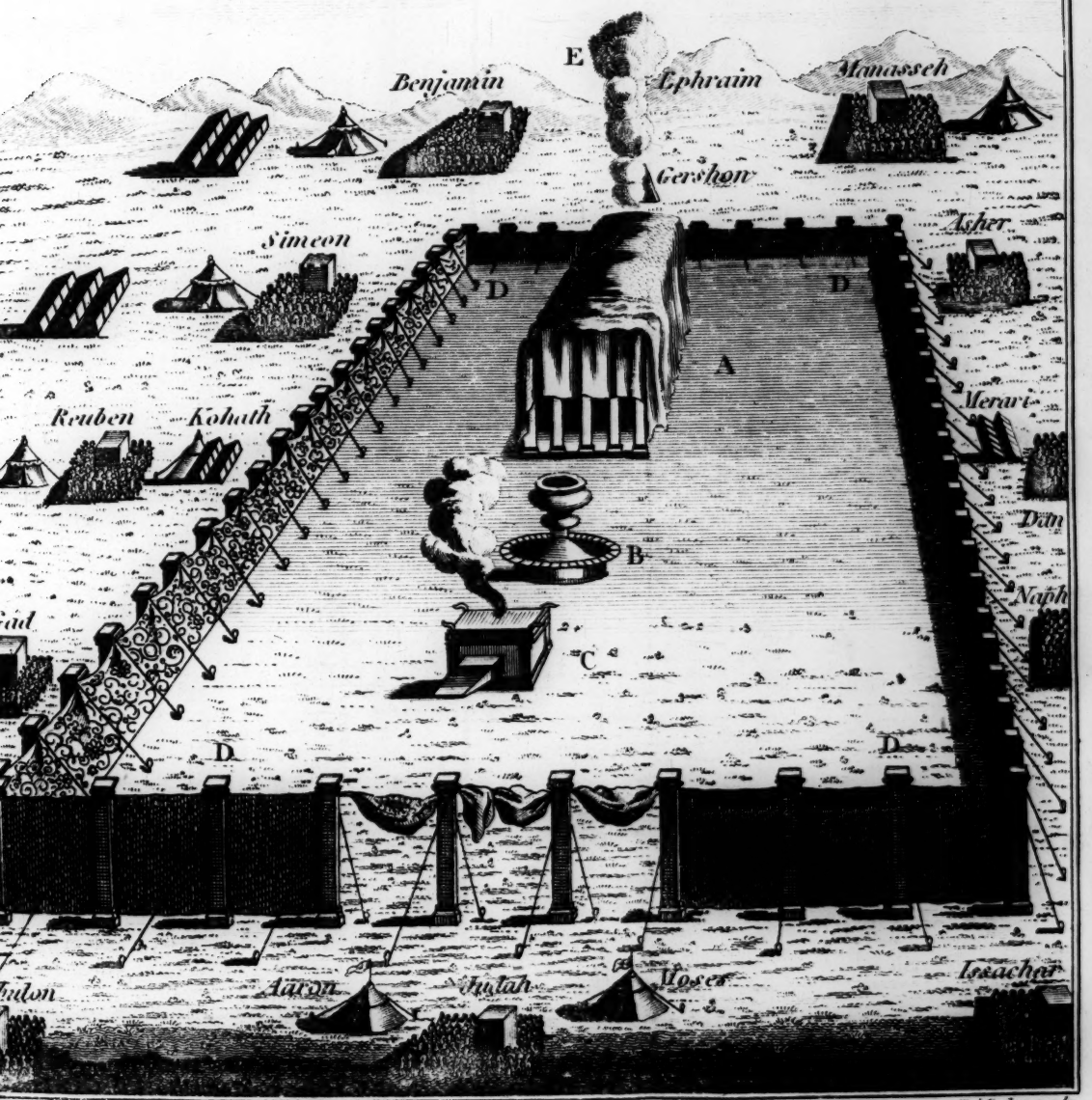
The upper Part of the *Laver* is ſuppoſed to have ſeveral Pipes or Holes for letting Water out in a ſmall Stream into the large hollow Bottom or Foot of it, whereby the Prieſts might waſh themſelves with great Conveniency.

The *Altar of Burnt-Offering* hath its Aſcent made ſloping, and not with Steps, which were forbidden, *Exod.* xx. 26.

The

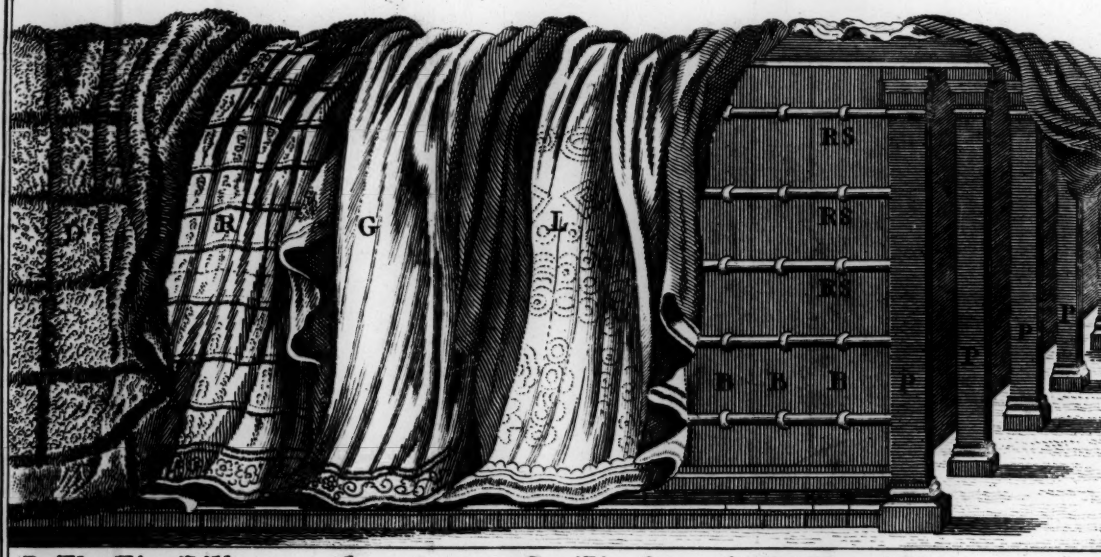
THE TABERNACLE WITH THE COURT AND CAMP.

A. *The Tabernacle.* B. *The Laver.* C. *The Altar of burnt offering.*
D. *The Court.* E. *The Cloud of Glory.*

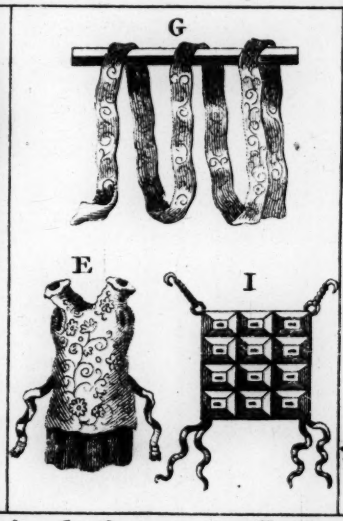


Jn.° Lodge sculp

THE OUTSIDE *OF THE* TABERNACLE *WITH ITS* COVERINGS.

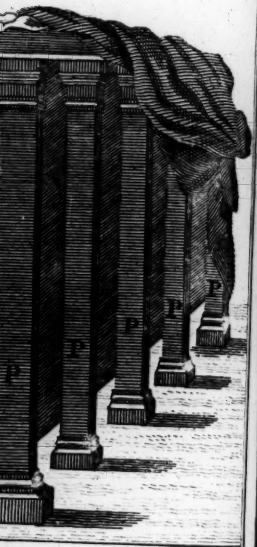


P. *The Five Pillars at the entrance.* B. *The Boards.* S. *The Silver Sockets*
R.S. *Rings and Staves or Bars.* L. *The under Covering of fine Linnen Curtains*
G. *Curtains of Goats hair.* R. *Covering of Rams Skins.* D. *of Badgers Skins.*



B. *Linnen Breeches for the Priests.* C. *Embroider'd Linnen Coat.* R. *Robe of t*
Ephod all blue. G. *Girdle of the Coat.* E. *Ephod and Girdle.* I. *Breast plate & Jewe*
M. *Linnen miter.* P. *Golden plate on the miter.* HP. *High priest full drest.*

VERINGS.



lver Sockets.
nen Curtains.
adgers Skins.

R. *Robe of the*
plate & Jewels.
rest.

Ant. Ho. fec. sculp.

ADVERTISEMENT *relating to the* FIGURES.

The ſeveral Tribes, which form the *Camp* of *Iſrael*, are pitched round about the Court of the Tabernacle, according to the beſt Accounts of learned Men, which they derive from *Numb.* i. 52, 53. and *Numb.* ii. *Gerſham*, *Koath*, and *Merari*, which are the three Families of the Tribe of *Levi*, are neareſt the Court; *Moſes* and *Aaron* juſt before the Gate of the Court.

Note, In each of the Tribes you ſee their Arms firſt, the General's Tent or Pavilion in the midſt, and the Tents of the Tribe behind.

In the ſecond PLATE.

The two undermoſt Coverings, namely, that of *Goats Hair*, and that of *fine Linen*, were divided into ſeveral Curtains: but the two uppermoſt were not.

The Covering of fine Linen was ten Curtains; the Covering of Goats Hair was eleven Curtains, that one Curtain might hang down on the five Pillars before the Entrance of the Tabernacle, or be doubled backward upon it, *Exod.* xxvi. 1, *&c.* And yet, beſides this, there was a hanging or a Vail of fine Linen for the Door of the Tabernacle, of blue, purple, and ſcarlet, wrought with Needle-work, like the Vail that hung at the Entrance of the Holy of Holies: And therefore St. *Paul* calls that *the ſecond Vail*, Heb. ix. 3. in Reference to that Hanging at the Door of the Tabernacle, or Holy Place, which was the firſt.

The five *Staves* or *Bars* thruſt through all the *Rings* on the Boards of the Tabernacle, held the Tabernacle together.

In the PRIESTS GARMENTS.

Several of theſe *Veſtments*, (even all in the upper Rank) belonged to the common Prieſts, as well as to the High Prieſt: namely, *B.* the Linen Breeches, and *C.* the Coat, *G.* and Girdle, and *M.* the Mitre: Yet theſe Veſtments of the common Prieſts are not ſuppoſed

to

to be embroidered, but all white. We read alſo of *Samuel*, when a Child, wearing a Linen Ephod, 1 *Sam.* ii. 18. and of the common Prieſts having a ſort of Ephod, 1 *Sam.* xxii. 18. but what that was, is not ſo eaſy to determine; probably it was like the High-Prieſt's, but plain and not embroidered.

Learned Men have generally ſuppoſed the curious *Girdle of the Ephod*, to be always faſtened on to the *Ephod*, becauſe it is ſaid, *Exod.* xxviii. 8. *The Girdle which is upon it*; and that it hung out on each Side, like two Ends of a Girdle, to bind it round the Body; which therefore I have deſcribed in the ſame Manner, in conformity to Cuſtom, though I think Scripture doth not certainly determine it: and on this Account I call the other Girdle G, the *Girdle of the Coat*, which was common to other Prieſts as well as the High Prieſt.

In the third PLATE.

Of the five *Pillars* at the Front of the Tabernacle, three are cut off both above and below, to let the Veſſels behind appear.

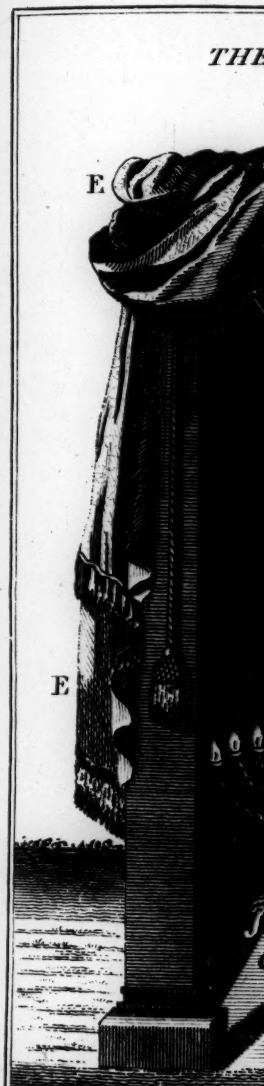
On the ſix *Loaves* of *Shew-Bread*, which ſtood at each End of the Golden *Table*, Painters and learned Men generally place two Plates or Diſhes of Incenſe, as a Covering to the Loaves; but the Scripture does not give order for it.

The Vail *V*, which is hung on four Pillars, is to be lifted up, to ſhew the *Holy of Holies* behind it, where the *Ark* of the Covenant ſtands.

On the Side of the Ark, and of the Altar of Incenſe, and the Table of Shew-Bread, are *Staves* thruſt through Rings, which were made to carry thoſe Veſſels on the Shoulders of the Prieſts, *Exod.* xxv.

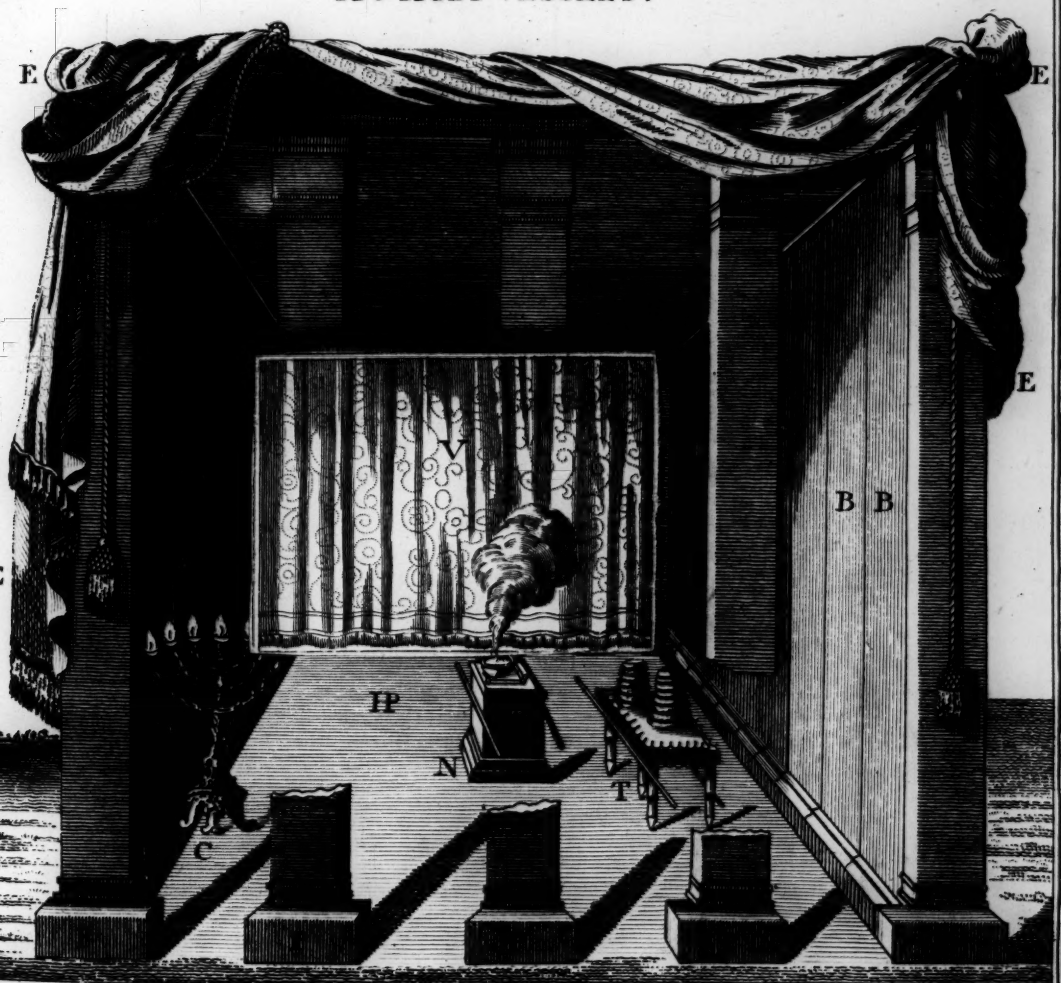
The Reader perhaps, may complain that he finds no *Cherub* upon the little Figure of the Ark in the moſt holy Place. The Reaſon of it is the ſame which I gave for not deſcribing *Solomon*'s Temple, namely, becauſe learned Men are ſo greatly divided in their Opinions about

6 MA 05



H. *The most holy*
to hang the vail o
IP. *The Holy place*
B.B. &c. *Boards of*
at the entrance o
that the Vessels b

THE INSIDE *OF THE* TABERNACLE *WITH ITS* HOLY VESSELS.



The most holy place. A. The ark. G. The cloud of Glory. I. &c. Four Pillars hang the vail on N. The vail dividing the Holy place from the most Holy The Holy place. N. Altar of Incense. C. Candlestick. T. Table of Shew bread B. &c. Boards of the Tabernacle. P. &c. Five Pillars on which the Curtain hung the entrance of the Tabernacle. Note the three middle pillars are cut off at the Vessels behind may appear. E. The curtain at the entrance of ye Tabernacle.

Jn? Logue sculp.

BRITISH
6 MA 65
MUSEUM

about the Shape or Form of a *Cherub:* And though I have taken no ſmall Pains to inquire into this Matter, both by the Compariſon of all the Texts in the Bible where it is mentioned, and by conſulting many learned Writers, yet I cannot arrive at any Satisfaction or Certainty what was the true Figure of thoſe Cherubs which were placed on the Ark: and I queſtion whether, among the numerous Forms in which learned Men and Painters have deſcribed them, there is any one which has hit exactly on the Truth. To me it appears very probable that, if they had any Feet viſible, they were cloven like the Feet of an Ox or Calf, and perhaps they might have the Face of an Ox alſo. But a particular Diſſertation on this Subject, as the Fruit of my Inquiries, would not be ſo proper for this Place.

DIRECTIONS

TO THE

BOOK-BINDER.

THESE Figures relate chiefly to Chap. V. Sect. 3, and 4; yet I desire them to be placed rather *at the End of the Book*, after this Advertisement.

Observe, that these Plates or Tables are a little lar gerthan the Pages of the Book, therefore they must be placed with some Care just in the Middle over-against the Pages; they must be folded once, and the Leaves of the Book must not be cut in too deep lest the Figures be damaged.

The *Vail of the most holy Place*, marked *V*, is a small square Figure to be cut off on all Sides in the outmost Line, and a Straw's Breadth of the upper Edge of it on the Back-side is to be pasted on, so as just to cover the most Holy Place, in *Plate* 3. that it may be lifted up from the Bottom to discover the most Holy Place.

The CONTENTS to be placed after the PREFACE.

Books *printed for* C. Dilly, *in the Poultry, and the Reſt of the* Proprietors.

Watts's (Dr.) Logic, or the Right Uſe of Reaſon, 12mo. 3s.

——— Improvement of the Mind, 12mo. 3s. 6d.

The ſame, including the ſecond Part, or the Poſthumous Works, 2 vols. 12mo. 7s.

——— Philoſophical Eſſays, 12mo. 3s. 6d.

——— Eſſay on Education, 2s.

——— Pſalms, large Print, 3s. 6d.

——— Small Twelves, 1s. 6d.

——— Hymns, large Print, 3s. 6d.

——— Small Twelves, 1s. 6d.

——— Pſalms, printed on fine Writing Paper, 18mo. 2s. 6d.

——— Hymns ditto, 18mo. 2s. 6d.

Another Edition of his Pſalms and Hymns, Copy 24mo. neatly printed and bound together, for 2s. and Calf, Gilt Edges, 2s. 6d.

——— Divine Songs for Children, 6d.

——— Prayers for Children, 1s.

——— Guide to Prayer, 2s. 6d.

——— Book of Catechiſms, complete, 12mo. 6d. *Any of them ſeparately.*

——— Lyric Poems, ſacred to Devotion, 3s. 6d.

——— Miſcellaneous Thoughts, 3s.

——— Devout Meditations, 24mo. 2s.

Vivian's Expoſition of the Catechiſm of the Church of England, by Queſtion and Anſwer, 1s.

Three

Vivian's Three Dialogues between a Miniſter and one of his Pariſhioners, 3d. or 25 for 5s.

Witherſpoon's (Dr.) Practical Treatiſe on Regeneration, 12mo. 3s.

———— Sermons on Practical Subjects, 12mo. 3s. 6d.

———— Diſcourſes on the Truths of the Goſpel, 3s. 6d.

Walker's (of Truro) Chriſtian, in Eleven Sermons, 12mo. 3s.

———— Practical Chriſtianity, illuſtrated in nine Tracts on various Subjects, 3s.

———— Fifty-two Sermons on the Baptiſmal Covenant, the Creed, the Ten Commandments, and other important Subjects of Practical Religion, being one for each Sunday in the Year, 2 vols. 12mo. 7s.

Alleine's Alarm to the Unconverted, 1s.

Berridge's Chriſtian World unmaſked, New Edit. 3s. and another at 2s.

Boſton's Crook in the Lot, 2s.

Bowman's Principles of Chriſtianity, 2s. 6d.

Bunyan's Divine Emblems, 9d.

Burkitt's Help and Guide for Chriſtian Families, 1s.

Dodd's Comfort for the Afflicted, 3s. 6d.

Doddridge on Regeneration, 4s.

————'s Riſe and Progreſs, 3s.

———— Friendly Inſtructor, 1s. 6d.

Haweis's Sermons, 1s. 6d.

———— Expoſition of the Catechiſm, 2s

6 MA 85